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Keeping the Land

Cheekahnahwaydahmungk Keetahkeemeenaan

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A Draft Land Use Strategy

for the

Whitefeather Forest and Adjacent Areas

Ahkee kahsheeyahbahdahk ohchee Wahbeemeegwan Nohpeemeeng
meenuh Ahkeen Kahohcheeahneekohseekin

ᐅᑐᓇᒋᑫᐃᐧᓂᐊᐧᓂ prepared by

Ohtohnahcheekayweeneewahn

ᐱᑲᒋᑲᒥᑭ ᐯᒪᑎᓯᐊᐧᒋ Pikangikum First Nation

Beekahncheekahmeeng Paymahteeseewahch

ᑲᐃᐧᑕᓄᑭᒥᑯᐊᐧᒋ in cooperation with

ahweetahnohkeemeekohwahch

ᐃᐧᔭᓯᑫᐃᐧᓂᓂᐊᐧᑭ ᐊᑭᐃᐧᑭᒪ **Ontario Ministry of Natural Resources**

Weeyahseekayweeneeneewahk Ahkee Ohgeemah

106-01556/

Disclaimer

Preparation of this Draft Land Use Strategy has been an exciting and challenging task. We would like to advise you of the following short list of items that have not been completed at the time of printing. If you have questions or require specific information on any of these items, please contact the names provided in the Draft Strategy.

1. Delineation of Area Dedications (*i.e.* land use zones) has not yet been completed for an area that is subject to overlapping interests near Flanagan River and Sampson Lake. More discussion is required to consider information and opportunities associated with the Frame Lake intrusion (mapped with PSMP reporting) and the protection of wetland complexes in the area.
2. The Illustration provided for the Cultural Landscape Waterways in the Area Dedications section has not been updated with the most recent boundary information; however, the land use intent and direction for these areas are correct. Please refer to the Composite Map (p.52) for correct zone boundaries.
3. Further input from Pikangikum Elders is required to complete the land use zone descriptions for Cultural Landscape Waterways, including the division of the waterway network into separate segments. The overall land use intent and strategic direction is correct.
4. During the public review period for the Draft Strategy Pikangikum will be continuing its own internal community consultation process, and other consultations, to ensure the fullest participation during the Draft Strategy stage. In particular, the Draft Strategy will be further reviewed by Pikangikum Elders during this stage. Now that the document is available in print form, in both English and Syllabics, it is being distributed within the community and discussed in further detail.

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Oohteekeetohwin Oohkeemahkahn (Statement from Chief Dean Owen)

On behalf of all of the members of Pikangikum First Nation, I am pleased to share our Draft Land Use Strategy for the Whitefeather Forest Initiative. This step reflects steady progress, for over ten years now, in our efforts to achieve economic renewal for Pikangikum.

In 1996, former Chief Jonah Strang wrote our first letter to the Minister of Natural Resources seeking dialogue on a community-based forestry opportunity for our youth. Commercial forestry was not possible around our First Nation at that time. But our Elders knew the economic potential of our land. The value that the natural resources of our land would have in the future was a prophecy that had been passed down through many generations to our Elders who teach it now. It is our Elders who told us ten years ago that the time had come for us to seek new economic opportunities on our land for our youth. We were ready.

Pikangikum is young community. Our Elders have passed on another prophecy that was given to us long ago about this. The prophecy was that in the future we would be blessed with large families. This has come true and our First Nation is coming back. From a time that saw sickness and disease result in terrible suffering and population decline, we now are a First Nation filled with the energy of our youth. We are coming back and our young people want to support themselves and their families and make great contributions to the larger world.

It is for our young people and with our young people that our Elders are working so hard to guide us through our planning process. Our Elders have also passed on to us a prophecy about what would happen if we did not continue to keep our land. We must sustain all living things on the land Bimaahtiziwaach. As you read our Land Use Strategy, you will see the wisdom of our Elders and their teachings of keeping the land throughout the document. These have been strengthened by the knowledge of our non-aboriginal partners and colleagues in our Whitefeather Forest Initiative including scientists, officials from the Ministry of Natural Resources, and many others. It is our Elders who told us that this cooperation between different knowledge traditions would make our planning stronger and it has.

Pikangikum First Nation invites comment about the proposed land uses in our Draft Strategy. We are confident that we have made sound decisions. They respect the knowledge and advice of our Elders as well as the best of western science. They embrace the vision for a renewed economic future for our First Nation in harmony with our culture. Our Elders teachings show us the necessity to ensure that any new activity in the Whitefeather Forest Planning Area is in harmony with the natural functioning of the forests, lakes and rivers. We ask that you respect the process that has led to the point where this Draft Strategy is now available for the public to examine. We want to know what you think. When you review our Draft Strategy you will see how our proposals have been made to harmonize the tremendous need for economic renewal in Pikangikum with our customary responsibilities for Keeping the Land. This is the potential of our Draft Strategy. We hope that you agree

Chief Dean Owen

Pikangikum First Nation

Acknowledgements - *Nuhnuhkohmeewaywinnahn*

This Draft Land Use Strategy has been produced by Pikangikum First Nation. Pikangikum First Nation would like to thank Pikangikum Elders for their guiding direction for this plan. Without our Elders' foresight and persistence this Strategy would not have been possible. We would also like to thank Pikangikum Chief and Council for their guidance in preparing this Strategy and for their support for the Whitefeather Forest Initiative as a whole. Pikangikum First Nation expresses a special gratitude to Pikangikum people (*Beekahncheekahmeeng paymahteeseewahch*) who have entrusted us with the responsibility to develop a Land Use Strategy that provides for community development opportunities in a manner that is culturally appropriate and supports our *Ahneesheenahbay* stewardship responsibility for Keeping the Land (*Cheekahnahwaydahmungk Keetahkeemeenaan*).

This Draft Land Use Strategy has been prepared in collaboration with the Ontario Ministry of Natural Resources, Pikangikum First Nation's planning partner in the Whitefeather Forest Planning Area. The OMNR has assisted Pikangikum in our Community-based Land Use Planning process at every stage, including in the development of Open Houses. Pikangikum First Nation would like to thank the OMNR, and in particular the Red Lake District Office and the Northern Boreal Initiative office in Thunder Bay.

To the Creator who sustains all life – *Kitchee Meegwetch*.

Consultation Protocol

Pikangikum First Nation, in co-operation with the Ontario Ministry of Natural Resources, is collecting comments and information regarding the Whitefeather Forest Intiative Community-based Land Use Planning process under the authority of the Public Lands Act. Your comments and opinions will be kept on file during the planning process and may be included in documentation which is made available for public review. Comments on the Draft Strategy can be provided at the open houses or provided to the contacts noted by January 2, 2006:

Alex Peters, President,
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Red Lake, Ontario, P0V 2M0
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We ask that you please respect the knowledge of Pikangikum people in the spirit of cooperation with which it has been shared.

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Note on Language – ***Eesheekeyshwaywin Kuhyahbahtahk***

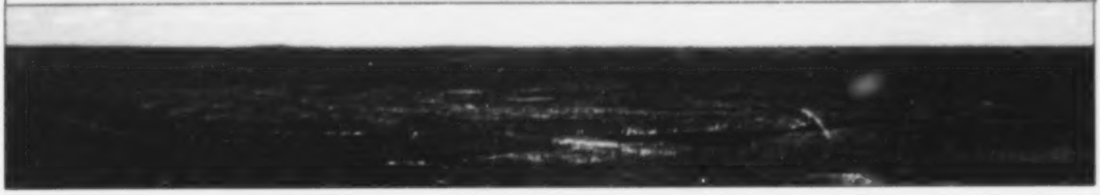
This Draft Land Use Strategy has been prepared in two languages to reflect that planning is occurring in a cross cultural context. All meetings between Pikangikum First Nation and the Ontario Ministry of Natural Resources have been conducted in both the Ojibway language (*Ahneesheenahbay*) and in English. Please note that there is no standard Roman orthography for the Ojibway language (*Ahneesheenahbaymohween*); that is, there is no single accepted way of representing *Ahnee*[illegible]*nahbay* sounds using the English alphabet. Because of this, Pikangikum First Nation has developed our own standard for writing our language with the English alphabet that we feel best reflects our dialect and approach to the language. In developing this orthography it is our intention to help others gain some insight into our language, to share our language with English readers.

Throughout time, and especially at this time, we have had to improvise new words to explain new ideas and new things that we have adopted in our culture. To help the reader understand our perspective on terms that are not easily translatable between the two languages used in this Draft Strategy, a glossary is provided at the end of the Strategy. In addition to this brief glossary, the Whitefeather Forest Management Corporation is planning to develop a more detailed guide to land use planning terms as they have been developed through the Community-based Land Use Planning context in Pikangikum; such a guide would better allow our Elders to explain the full meaning of Ojibway terms used to translate English planning words such as "ecosystem" or "protected area", words for which we had no effective equivalent before creating one ourselves through this planning process. The reader should be clear that the translation process is incomplete; cross-cultural dialogue has only just begun and hence the Ojibway and English versions of the Strategy represent, in effect, two different world views.

This is a unique plan, which reflects the manner in which it has been developed at a community level under the guidance of Pikangikum Elders. The First Nation has expended considerable effort and cost to produce this bilingual Draft Strategy with the goal of making our vision for the Whitefeather Forest as clear and direct as possible, and to the largest possible audience.

Elder Liaison Oliver Hill (left) & Whitefeather Forest Management Corporation Research Team (absent: Marlene Quill)

PREFACE: OUR VISION



The vision of our people, *Beekahncheekahmeeng paymahteeseewahch*, for the Whitefeather Forest is as follows:

> A future in which *Beekahncheekahmeeng paymahteeseewahch* are able to maintain our ancestral stewardship responsibilities for Keeping the Land (*Cheekahnahwaydahmunk Keetahkeemeenahn*) for the continued survival and well-being of Pikangikum people.

Our vision respects the teachings and wisdom of our Esteemed Elders (*keecheeahneesheenahbayg*). They are able to guide us in taking care of the lands that we have been given as a sacred trust from the Creator, to guide us in keeping the land (*chikahnahwaydahmunk keetahkeemeenahn*). Our Elders have taught us that our ancestral lands are a sacred gift from the Creator that provides for our continued way of life, including enduring livelihood opportunities for our people. Through our customary Indigenous Knowledge and land stewardship traditions (*Ahneeshsheenahbay kahnahwaycheekahwin*), passed down the generations through teachings and practices learned first hand on the land, Pikangikum people have maintained our Aboriginal relationship to the lands and waters that make up our *Ahneesheenahbay ohtahkeem* (ancestral lands).

Our vision expresses our intention to maintain this *Ahneesheenahbay* relationship to the land, to maintain our *Ahneesheenahbay* way of life, in conjunction with and through the new land use activities proposed in this Draft Land Use Strategy. These new activities will be integrated with existing land uses (*kahyahtay akee weeohtahcheeeeteesohweenahn*) in a way that is guided by the Pikangikum (customary stewardship approach (*Ahneeshsheenahbay kahnahwaycheekahwin*. This is our vision guiding this Land Use Strategy, "Keeping the Land" (*Cheekahnahwaydahmungk Keetahkeemeenaan*).

Pikangikum First Nation has prepared this Draft Land Use Strategy, in collaboraton with the Ontario Ministry of Natural Resources (OMNR), for the benefit of Ontario as a whole. We invite your interest and comments. In the document that follows you will find an expression of our guiding philosophy and recommendations for land use areas and activities on the Whitefeather Forest. The planning team has worked hard to reach this point. We are sharing with you, through this Draft Land Use Strategy, the results of our collaborative efforts to date.

The Strategy has not yet found all the answers to our questions, as planning is an on-going process. One subject requiring further work is the full definition of dedicated protected areas in the Whitefeather Forest Planning Area. The Draft Strategy identifies proposed areas however the mechanism for designation and management of these areas has not yet been determined. Further dialogue is needed to reach consensus on a dedicated protected areas approach within a cross-cultural context.

For additional information about this Draft Land Use Strategy please contact:

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PART ONE: THE WHITEFEATHER CONTEXT

PaahSheek: WahBeeMeeGwan MahMahWay OhNahCheeKayWin

> "Manitoo, our Creator, created everything: the daylight sun, the stars, the animals, everything that exists, even the fur-bearing animals. Manitoo even created the flying creatures, all the creatures that run on top of the ground. And after Manitoo created everything, Manitoo blessed everything that had been created. Manitoo even created all the seasons, and in the seasons Manitoo created the different types of weather, the rain and snow. Then Manitoo created all the nations of the world that live on the earth. Manitoo created the Whiteman and every race that exists on this earth. Manitoo even created the precious rock minerals.
>
> Manitoo, the Creator, created us, the *Ahneesheenahbay*. Manitoo first put us on this part of the earth. Manitoo not only created us but created us to sustain us, to live off the land, to live off of all the animals the moose, the deer. Our land is so beautiful. The Creator blessed us with days that will always change. There will be good weather followed by cloudy days with rain. This is what makes the land beautiful. This is why I am keeping the land."
>
> Elder Whitehead Moose (in translation)

1.1 Reasons for Planning (*Waykoonahn Kahweeohcheeohnahcheekahng*)

Our Reason for Planning — the future of *Beekahncheekahmeeng paymahteeseewahch*

Pikangikum First Nation is engaging in land-use planning activities (*ah-kee-wee-oh-nah-chee-kay-win*), in collaboration with the Ontario Ministry of Natural Resources (OMNR), in order to carry forward our ancestral stewardship responsibilities for the lands we have occupied since time immemorial. The planning tasks described in this Strategy we understand to be part of our responsibility to "keep the land" (*kah-nah-wayn-dahn kee-tah-keem*); to keep the land as it has been, in all its diversity and abundance, since time immemorial. When we refer to the land (*ahkee*) we mean not only the earth but what is under the ground, the minerals, the lakes, rivers, muskegs, wetlands, grasslands, the air, and all the animals, birds, fish and other creatures that inhabit our ancestral lands.

> "We started this Initiative because of the land. The people of Pikangikum have lived on this land for a long time and this is how we survived … We started this for our youth. For my part, I am now old so I need to plan for their future."
>
> Elder Solomon Turtle (in translation)

We cherish our culture — our traditions, language, values and principles; our physical, mental and spiritual well-being — and our relationship (*kahsheemeenoweecheetahmahnk*) to our *Ahneesheenahbay ohtahkeem* (ancestral lands) we have occupied since time immemorial. It is this relationship to the land and water which is at the heart of our Pikangikum *Ahneesheenahbay* culture and way of life. The *Ahneesheenahbay ohtahkeem* on which we have been placed by the Creator has been provided to us to sustain us as Pikangikum people (*Bee-kahn-chee-kah-meeng pay-mah-tee-see-wahch*).

The Creator made this land, the water and everything living and non-living. Nothing living can be sustained without the Creator; we have been given the very life we possess as well as our Aboriginal way of life as a precious gift from the Creator.

It is in this way that we understand our responsibility for Keeping the Land (*Chee-kah-nah-way-dah-mungk Kee-tah-kee-mee-naan*). For *Beekahncheekahmeeng paymahteeseewahch* the land and water is a blessing from the Creator which we must respect by caring for. *Cheekahnahwaydahmungk Keetahkeemeenaan* is for us a means of keeping a spiritual connection to the land and the Creator. For instance, our language is connected to the land; when we talk to and communicate with the land we talk to the Creator. When we communicate with the land, the land speaks to us and teaches us, it teaches us to speak and forms our language. Caring for the land and water is therefore not only a matter of physical survival but also one of cultural and spiritual continuity for *Beekahncheekahmeeng paymahteeseewahch*; keeping the land reaffirms a sacred trust between us and the Creator.

We have been given this responsibility to care for the gift of the Creator as a sacred trust and duty to future generations (*neekahn gaweeahneebeemahteeseewahch*) of Pikangikum people; we must ensure that future generations of *Beekahncheekahmeeng paymahteeseewahch* will be sustained. The Creator has with great ingenuity crafted us to be the people of these lands, to have a special relationship to the land. We are determined to protect our Anishinaabe relationship to our lands, our kinship with our ancestral lands (*Ahneesheenahbay ohtahkeem*).

Whitefeather Forest Initiative - *Wahbeemeegwan Nohpeemahkahmik Mahcheedahwin*

Pikangikum's Whitefeather Forest Initiative (*Wah-bee-mee-gwan Noh-pee-mah-kah-mik Mah-chee-dah-win*), a land-based Community Economic Development renewal and resource stewardship initiative, is guided by our understanding of our relationship to the land, of our responsibility as keepers of the land. As *Ahneesheenahbay* of the forest, we have a special understanding of the word "forest" (*noopeemahkahmik*) as we use in the Whitefeather Forest Initiative. *Noopeemahkahmik* does not simply refer to an area with trees (*nohpeemeeng*), but speaks of our special place deep in the heart of the forest; a spiritual relationship with the Creator which has invested in us a special responsibility to ensure Creation is respected and cared for.

> "We use the word *nohpeemahkahmik* to refer to something that lies deep in the forest, something that is deeply attached to the forest. The term refers to a remote place in which everything is as the Creator has made it."
>
> Elder Alec Suggashie (in translation)

"In February 1996 I was elected chief in this community. At that time I saw the condition of my community and the state of my people; we were in a large deficit at that time. I wanted to change the situation in our community at that time. I had a vision for my community. The vision was for my people to go back to the land. I often stated that to my people: that we should go back to the land. But how should we go back to the land?

One day Peter Quill and I were travelling to Red Lake and came to a cutting area on the Nungesser road. We were travelling along and I was talking to Peter about what happened to our people in the past. We were approached by forestry companies that wanted to work with our people. Our people said no. There were others who came to our community and our people always said no. I said to Peter, see all this clear cutting, it is near our community and we have to do something about this. Our people cannot just continue to say no. If we continue to say no we are going to be left out. We are going to be left out from the benefits. We have to do something about this for our community.

At that time, as a leader of our community, I was in a position to support any kind of plan, or idea or Initiative that would begin the process of us beginning to look at where Pikangikum would fit into all the development that was going to take place in the future. This is how it happened at that time. This is the birth of the Whitefeather Forest Initiative. Peter was the Economic Development Officer at that time and worked with Andrew to find information on how to proceed on the idea of doing forestry work for our community."

Paddy Peters (Land Use Planning Coordinator, Whitefeather Forest Management Corporation)

Central to our Whitefeather Forest Initiative is our insistence on being "in the driver's seat" for economic activities that take place on our land. We are leading the development of environmentally sound economic opportunities in the form of tribal enterprises that are operated by the community as a whole. We will do this by applying our *Ahneesheenahbay* knowledge and wisdom about our lands, under the guidance of our esteemed Elders (*kee-chee-ah-yahg*) who carry forth the ancient teachings of Pikangikum people. In preserving and giving respect to the teachings of *Beekahncheekahmeeng paymahteeseewahch* for Keeping the Land (*Cheekahnahwaydahmungk Keetahkeemeenaan*), we respect the past, present and future of our people.

Understanding how we see "the Driver's Seat"

There is no single term in Ojibway that easily expresses the phrase "in the driver's seat" that we have adopted from English. Following our traditional leadership norms, when a head trapper (*kahohkiimahwich*) walks on the land the other people will follow behind. By following in this way they are deferring to that Elder's knowledge of the land, their personal experience with the land.

Being *kahohkiimahwich* was an important position since that person did all the planning for the group living in that area. The families in that area would look up to that individual, usually an elder man, and would be under his guidance. *Kahohkiimahwich* not only leads the trapping and hunting but provides spiritual guidance and advice, including medicinal knowledge. *Kahohkiimahwich* has all these responsibilities as spokesperson for the group.

It is in this way that we see Pikangikum being "in the driver's seat." We are taking the lead for decision making on the lands that we have been raised on, that we know most intimately; these are the ancestral lands that we are responsible for ensuring continue to provide for our people.

Through our Whitefeather Forest Initiative, Pikangikum First Nation seeks to:

1) create major economic and employment opportunities through resource-based tribal enterprises, particularly for the growing population of youth living on-reserve;
2) develop a Land Use Strategy and undertake resource management, harmonizing Indigenous Knowledge and practices of *Beekahncheekahmeeng paymahteeseewahch* with the best of western science.

Land use, as directed by the Whitefeather Forest Land Use Strategy, will provide primary economic benefits to *Beekahncheekahmeeng paymahteeseewahch* thus contributing to the maintenance of a strong culture and renewing a healthy economy. Pikangikum First Nation is planning for *Beekahncheekahmeeng paymahteeseewahch*, but in particular the youth who are in need of new livelihood opportunities (*oo-tah-chee-ee-tee-soo-wee-nahn*). We are doing land use planning to continue practicing our custodial responsibilities over these lands, thereby continuing our Anishinaabe relationship to our lands (*kah-shee-wee-chee-tah-mahnk*).

Planning Meeting with MNDM

Orderly Development – *Kwahyahk Cheohnahcheekahng*

OMNR supports planning as a step to realization of Pikangikum's Whitefeather Forest Initiative, a step that contributes to achieving provincial policies for sustainable development and support for First Nations' economic development opportunities, as highlighted in 'Our Sustainable Future' (OMNR 2005). Direction provided in the land use strategy sets the stage for the next level of decision-making, environmental assessment and resource management planning. The OMNR joins Pikangikum in planning for future generations and ecosystem sustainability.

1.2 Guiding Philosophy: Keeping The Land *(Keekeenohahmahkaywin Kayahpahtahk Ohchee Cheekahnahwaydahmahnk Keetahkeemeenahn)*

Cabin near Taxi Bay, early winter 2005 (photo: Iain Davidson-Hunt)

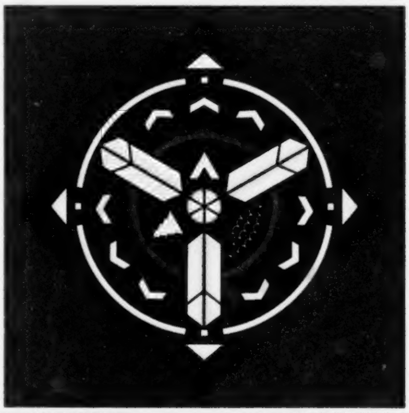
Cheekahnahwaydahmahnk Keetahkeemeenahn ("Keeping the Land") is the expression of our *Ahneeshsheenahbay Kahnahwaycheekahwin*, the customary stewardship approach of *Beekahncheekahmeeng paymahteeseewahch* rooted in the land through our livelihood practices. Keeping the Land is made up of three key components:

1. Stewardship Strategy
2. Customary Activities
3. Economic Development.

Each of these components is an interlocking piece of a single, larger whole: the customary relationship of Pikangikum people to the land which we have cared for since time immemorial. These three components are inseparable on a practical level. To illustrate: stewardship practices are rooted in customary livelihood practices, including the adoption of new activities for economic development; participation in the fur trade, commercial fishing and commercial wild rice harvesting, all of which are now seen as customary livelihood pursuits, keep us in touch with the land and are the basis for our customary stewardship practices. It is through our livelihood activities that we understand and monitor ecological process, that we learn how to protect the land for future generations.

All activities, whether customary or new, will both inform (give content to) and be guided by our overall vision for Keeping the Land. Separation of these three aspects of our vision for *Cheekahnahwaydahmahnk Keetahkeemeenahn* will not occur in the management of the Whitefeather Forest Planning Area; planning and management will be holistic and integrated. All activities will contribute to supporting the relationship between Pikangikum people and the land, will support our livelihood goals, and will contribute to our protection approach for the Whitefeather Forest Planning Area. This is our vision for *Cheekahnahwaydahmahnk Keetahkeemeenahn*.

> "This is a people's plan to preserve the land. It is the way of life, for the survival of *Ahneesheenahbay* people. The Elders have spoken; everything is there for us to understand. We have lived on this land for generations. When we are finished we will return to the land. This is why we are keeping the land; one of these days we are going back to the land. Our Elders before us have all gone back to the land. It is a continuous process. That is why we are keeping the land."
>
> Oliver Hill (in translation)



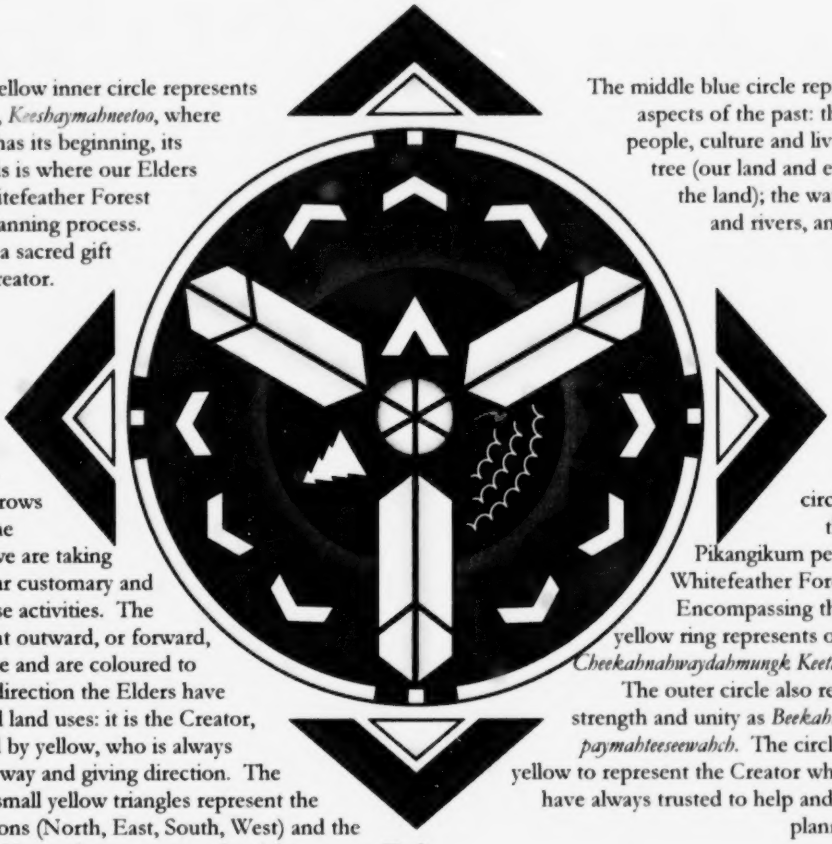
Pikangikum First Nation has produced the image on the left to express our vision for *Cheekahnahwaydahmahnk Keetahkeemeenahn*. The overall design symbolises and speaks of the ancient teachings of our ancestors. It expresses our deep respect for our Creator, *Keeshaymahneetoo*, who created the lands, the water, the different creatures, every flying creature and everything that exists.

Keeshaymahneetoo also created the *Ahneesheenahbek* who were placed on these lands to maintain a sustainable way of life from the land, to Keep the Land (*Kahnahwayndahn Keetahkeem*).

String Bogs near Pahngwahshahshk (photo Phil Kor)

Cheekahnahwaydahmungk Keetahkeemeenaan

Keeping the Land



The small yellow inner circle represents the Creator, *Keeshaymahneetoo*, where everything has its beginning, its origin. This is where our Elders put the Whitefeather Forest Initiative planning process. The land is a sacred gift from the Creator.

The middle blue circle represents three aspects of the past: the tepee (our people, culture and livelihood); the tree (our land and everything on the land); the water (the lakes and rivers, and everything in them).

The nine 3-coloured arrows represent the directions we are taking for all of our customary and new land use activities. The arrows point outward, or forward, to the future and are coloured to reflect the direction the Elders have given for all land uses: it is the Creator, represented by yellow, who is always leading the way and giving direction. The outer four small yellow triangles represent the four directions (North, East, South, West) and the eight larger blue and green arrows the eight seasons (Early Winter, Winter, Mid-Winter, Spring, Late Spring, Summer, Mid-Summer and Fall).

The green circle represents the future for Pikangikum people and our Whitefeather Forest Initiative. Encompassing the whole, the yellow ring represents our vision for *Cheekahnahwaydahmungk Keetahkeemeenahn*. The outer circle also represents our strength and unity as *Beekahncheekahmeeng paymahteeseewahch*. The circle is coloured yellow to represent the Creator who our Elders have always trusted to help and guide in our planning process.

The three white feathers represent three components of Keeping the Land: Stewardship Strategy, Customary Activities & Economic Development. Together these three components describe three aspects of how Pikangikum First Nation will achieve our objectives of Keeping the Land, through the Community-based Land Use Planning process. Notice that the three feathers are overlapped at the inner circle, representing that they are really three interlocking pieces of a larger whole. The feathers touch on and pass through the past, present and future. The position of the feathers is not fixed; they rotate with the seasons and the four directions. The colour of the feathers is white, representing the Whitefeather Forest Initiative.

The colours (green, blue and yellow) are the colours of Pikangikum First Nation and are found on our flag. Three feathers are also found on the Pikangikum First Nation logo.

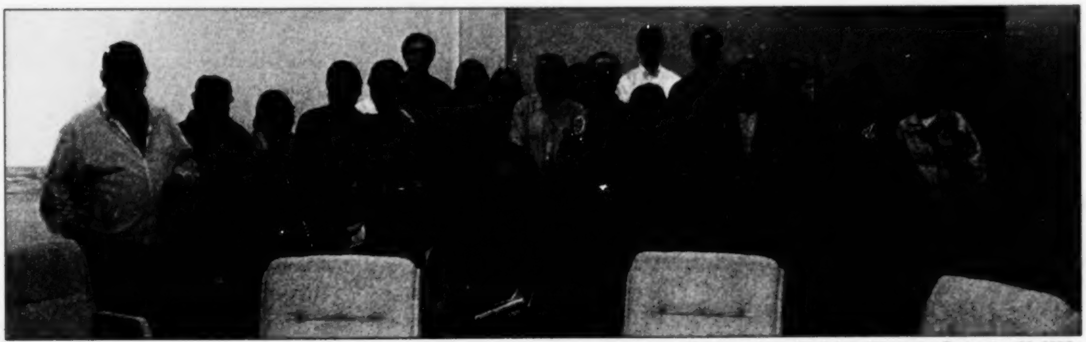
Design & text by Paddy Peters, Land Use Planning Coordinator

Stewardship & Protection
Ahneesheenahbay Weekahnahwaycheekaywin meenah Kaysheemahnahcheecheekahtahk

Our Elders' vision of *Cheekahnahwaydahmahnk keetahkeemeenahn* sets out a holistic approach to Stewardship and Protection that will guide all land use activities in the Whitefeather Forest Planning Area. The Creator (*Keeshaymahneetoo*) put us on these lands, our ancestral lands (*Ahneesheenahbay otahkeem*), to survive; so that Pikangikum people would be cared for. In living off of the land and water, in making use of the bounty provided to *Beekahncheekahmeeng paymahteeseewahch*, we are able to acknowledge the land and water as a gift from the Creator. The gift of life has been given to us as a sacred trust which we must acknowledge and respect; we have a responsibility to honour Creation. That is why our Elders say that when we take another animal's life to feed ourselves we are acknowledging the gift of life given to us by the Creator; customary livelihood activities such as hunting, trapping and fishing have been our way of speaking with the Creator, of acknowledging our debt to the Creator, of learning the ways of our ancestors that tie us to the land and the Creator. Because we have continued to respect this sacred trust in the teachings that are handed down through the generations, we have always been blessed by the Creator who continues to guarantee the abundance of life on our ancestral lands.

> "When we used to work our traplines and harvest an abundance the animals would return again. This was the Creator's way of looking favourably upon us. But now don't harvest so many caribou and there is no increase in their numbers, only a decline. I often think when the Creator looked favourably on us we were given a good harvest. Why should the Creator give us more caribou when we don't harvest so much anymore?"
>
> Elder Solomon Turtle (in translation)

This understanding of our relationship to the land is the basis of the *Ahneeshsheenahbay kahnahwaycheekahwin* (customary stewardship approach) of Pikangikum First Nation. Our *Ahneeshsheenahbay kahnahwaycheekahwin* places on us a duty, an *obligation*, to respect all living beings, all of Creation, with whom we share these lands. This is an obligation particular to *Beekahncheekahmeeng paymahteeseewahch* that derives from our being placed on these lands as Keepers of the land. We have observed this obligation since time immemorial and will carry forward this obligation through all of our land use activities in the Whitefeather Forest Planning Area. This is how we stay in touch with the land, how we continue to learn about the land.



First Nations Protected Areas Workshop, Winnipeg, September 28, 2005

> "Keeping the land means to receive a gift, our livelihood, the way we have lived on the land. The land helped us to be very active… I remember one day we were cutting firewood and I was looking at the trees. I just looked at those trees; every tree was created differently, so beautiful. Each one was created in its own unique way. This is why we were taught to keep the land, why we started this Initiative. Let's hold onto these gifts from the Creator. We have been richly blessed; especially the land where everything that we have been blessed with is found."
>
> Elder Ellen Peters (in translation)

Our customary stewardship approach (*Ahneesheenahbay kahnahwaycheekahwin*) has some important implications for conservation practices (*kaysheebeemahcheecheekahtahk*) in the Whitefeather Forest Planning Area:

1. Customary stewardship responsibilities derive from a sacred trust between *Beekahncheekahmeeng paymahteeseewahch* and the Creator; they are a personal responsibility that cannot be delegated to others. To expect others to exercise stewardship of our ancestral lands on our behalf would be a denial of our sacred trust and a rejection of the gifts the Creator has bestowed upon us.
2. *Beekahncheekahmeeng paymahteeseewahch* consider the livelihood use of our ancestral lands (*Ahneesheenahbay otahkeem*) to be the key to their ecological preservation; as we make use of the land provided to sustain us, so shall it be preserved (*Kahmahnahcheecheekahtahg*).
3. We have always managed our *Ahneesheenahbay otahkeem* as a whole. We have never divided our land into zones that are either set aside for development or for protection.
4. Pikangikum First Nation's *Ahneeshsheenahbay kahnahwaycheekahwin*, and the livelihood pursuits that are guided by this approach, have always been adapted to contemporary opportunities within a customary indigenous livelihood context; the tools we adopt to engage in our livelihood pursuits may change but the way in which we use these tools within our livelihood pursuits continues to be guided by our *Ahneeshsheenahbay kahnahwaycheekahwin* .

Stewardship and Protection activities in the Whitefeather Forest Planning Area will be developed out of a collaborative approach that integrates the *Ahneeshsheenahbay kahnahwaycheekahwin* of Pikangikum First Nation and the ecosystem-based resource stewardship approach of the Ontario Ministry of Natural Resources. The new strategic direction document from the OMNR ("Our Sustainable Future: Ministry of Natural Resources Strategic Directions", February 2005) provides a unique opportunity to work forward through collaboration; biodiversity conservation is an important priority for both planning partners (see "Ontario's Biodiversity Strategy 2005").

Customary Activities
Ahneesheenahbay Weeohtahchee Eeteesooweenan

Pikangikum people have a rich and valuable tradition of living on the land that continues to be an integral part of our livelihood strategies and central to our cultural horizon as Pikangikum *Ahneesheenahbek*. Our knowledge tradition embodies management teachings and practices that guide us to live on the land in ways that fulfil our customary obligations for Keeping The Land. In other words, customary activities have enabled us to maintain ecological diversity and abundance. That is why when we refer to customary land-based pursuits we mean more than simply the livelihood activities (*ootahchee eeteesooweenan*) that take place on the land. Our understanding of *ootahchee eeteesooweenan* includes all those physical, mental and spiritual states of well-being that are needed for survival and are interconnected with one another; each of these states of well-being are tied to the land, are part of living off of the land.

> "We live on his land and we will get everything we will need from the land. What I know today was passed down to me from my parents. They taught me how to kill the moose and the rabbits in order to sustain myself. When I was growing up I observed that there were a lot of everything, a lot of animals on the land. We would kill them off in a sustainable manner so they could survive in the following year. The *Ahneesheenahbay* have a practice, a system that the Creator wanted us to follow. We are not to kill off all the animals; we are to help the animals preserve their numbers for the future."
>
> Elder William Strang (in translation)

Customary ways of life have been supported by and integrated with commercial livelihood pursuits (*shooneeyahkaywee ohtahchee eeteeseeweenahn)* such as trapping, fishing, wild rice harvesting and artisinal production, among others. Customary land-based pursuits will continue to be supported by new livelihood pursuits described in this Land Use Strategy; customary land-based activities will be complimentary to new land uses in the Whitefeather Forest Planning Area. Planning and management to support the Pikangikum Indigenous way of life, our dependence on the land (*ahkee weeohndahchee-eeteesohweeneeng*), will also enhance the natural abundance and diversity that has emerged in companion with our customary use of the land. Customary land-based activities will be critical in protecting the landscape as a remote, intact boreal forest that will, in turn, be the basis for pursuing opportunities for new land uses.

Supporting customary pursuits will also enable Pikangikum people, and especially our youth, to develop life skills that will allow them to survive while they are out on the land; it will provide a context for the future generations of Pikangikum *Ahneesheenahbek* to be taught by our Elders to respect the land, thereby enabling Pikangikum people to maintain our Aboriginal relationship to the land, our language, culture and way of life. This can only be accomplished as long as *Beekahncheekahmeeng paymahteeseewahch* (Pikangikum people) remain on the land, engaged in customary land-based activities, learning the stewardship values of our ancestors (*ohtahnang kahkeepeemahteeseewahch*). It is our *Ahneesheenahbay* relationship to the land in which our stewardship responsibilities for keeping the land are borne, and in which the Pikangikum way of life is nurtured and carried forth by future generations.

Community Economic Development
Shooneeyah, Ahnohkeeweenahn Mahchweetohweenahn Ohnahcheekayweeneeng

Providing employment opportunities for Pikangikum youth is a primary goal of the Whitefeather Forest Initiative. It is also a goal of our Initiative to reinvigorate the relationship of *Beekahncheekahmeeng paymahteeseewahch* to our ancestral land. Both of these goals will be achieved through community economic development activities based on new livelihood pursuits in the Whitefeather Forest Planning Area. New livelihood opportunities – in forestry, non-timber forest products, mining, and eco-cultural tourism – will be the basis for a contemporary economic adaptation that provides incomes for our growing population.

These new opportunities will be grounded in our Pikangikum *Ahneesheenahbay* way of life which is itself rooted in the land and the teachings of our Elders. Our *keecheeahneesheenahbayg*, the Esteemed Elders of Pikangkum, provide guidance for all decision making in our development initiatives. In this way, community economic development will help maintain and renew our way of speaking with the Creator, of acknowledging our debt to the Creator; it will continue to tie us to the land.

> "I want to emphasise the teachings that our parents have taught us. This is a continuing knowledge passed down from one generation to the next. We are elders now and continue to teach. This is what 'keeping the land' is all about. This is why we want to build the teaching centre — to continue to teach our youth at that centre."
>
> Elder Lucy Strang (in translation)

Community development activities will provide new opportunities for *Beekahncheekahmeeng paymahteeseewahch* to go out on the land, to learn from the land, to learn our customary stewardship approach of *Cheekahnahwaydahmungk Keetahkeemeenaan*. These youth who have the opportunity to pursue new livelihood activities under the guidance of our *keecheeahneesheenahbayg* will become our new "Keepers of the Land" – *Beekahncheekahmeeng paymahteeseewahch* who are raised on our ancestral lands and continue to be responsible for caring for those lands. These youth will be our people who come to know the teachings of our ancestors about each place on the land on how to take care of these places.

Beekahncheekahmeeng ohtahchee-eeteesooweeneng, the Pikangikum way of life rooted in the land, is a constantly evolving set of livelihood tools, each of which is used to achieve our vision for Keeping the Land (*Cheekahnahwaydahmungk Keetahkeemeenaan*). Pikangikum people have always adapted new livelihood practices to our *Ahneeshsheenahbay kahnahwaycheekahwin* (customary stewardship approach) to provide for the survival of Pikangikum people in a contemporary cultural context. Our *Ahneesheenahbay* responsibility for *Cheekahnahwaydahmungk Keetahkeemeenaan* guides the determination of where and how new livelihood opportunities will be pursued in a manner that respects the teachings and wisdom of our ancestors (*ohtahnang kahkeepeemahteeseewakch*); in a manner that respects all living things on the land and in the water in order that "they will always come back;" that will ensure the conservation of the land as it was given by the Creator and cared for from generation to generation by Pikangikum people.

> "The land I see when I go out into the forest, what the Creator has made for us, is all good. What the Creator has made for us is beautiful, like something that is really clean, an untouched forest. If we take care of our forest like the way the Creator made it, the forest will last forever."
>
> Elder Norman Quill (in translation)

Pikangikum First Nation is seeking to train our youth to enter new livelihood activities, not at the expense of customary land based activities, our *Ahneeshsheenahbay kahnahwaycheekahwin*, or our cultural attachment to our Ancestral lands (*Ahneesheenahbay otahkeem*) but to *continue* our *Ahneesheenahbay* way of life. *Ahneeshsheenahbay kahnahwaycheekahwin*, the customary stewardship approach of Pikangikum First Nation, and our very cultural survival as *Beekahncheekahmeeng paymahteeseewahch*, depends on Pikangikum people being on the land, learning from the land, learning the teachings of Pikangikum Elders. In this way, new land-based livelihoods in the Whitefeather Planning Area will compliment customary pursuits; both will be guided by our customary stewardship approach.

As shown in our design for *Cheekahnahwaydahmungk Keetahkeemeenaan*, these three interlocking practices – stewardship, customary pursuits and community-based economic development – are rooted in the teachings of our ancestors (the yellow center). Together, these three components will help Pikangikum First Nation to achieve our objectives for the Whitefeather Forest Initiative. *Cheekahnahwaydahmungk Keetahkeemeenaan* will continue to ensure *Beekahncheekahmeeng paymahteeseewahch* survive on our ancestral lands, constantly adapting, and, like the arrows on our design, will continue to carry our people into the future.

1.3 Authority, Responsibility & Decision-Making

Kahoohnahshoowahtahk / Mahshkahweeseewin

Elder Norman Quill butchering a moose at Samson Lake

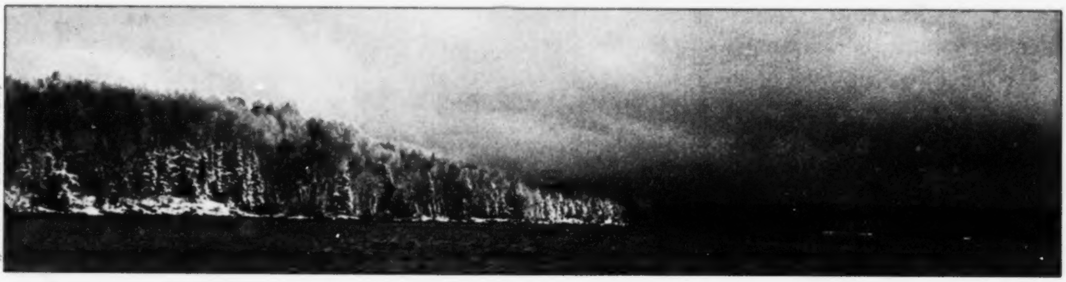
This Community-based Land Use Planning process is a new process for both planning partners; it is a unique process that cannot be compared to initiatives elsewhere. Both partners have committed to working in a cross-cultural context within this new policy environment.

Authority - *Nahnahkahcheecheekayweenahn*

The Land Use Strategy is a guidance document, providing a framework for future land and resource management in the planning area. In itself, it does not alter existing authority, nor does it confer new authorities. Pikangikum First Nation's relationship to the land and customary stewardship responsibilities will continue and are reaffirmed through the Community-based Land Use Planning process. OMNR and other provincial agencies continue to have obligations set out in provincial policy and legislation. All direction in this Draft Land Use Strategy is premised upon respect for Aboriginal and treaty rights including their spirit and intent.

Both planning partners have agreed, by consensus, that the Strategy achieves, or will achieve in its implementation, the objectives set out here. Both partners will now have responsibilities to enable the achievement of these objectives.

> "Our way of governance is rooted in the lands upon which the Creator has placed us, the lands we were given to live on and to sustain us (*Beekahncheekahmeeng paymahteeseewahch ohtahkeemeewahn*).
>
> Who are the keepers of our lands, the ones with authority to protect them? Those of our people who know them best, the ones who were born and raised on them; those of our people who have been responsible for caring for them, the ones who have been custodians of them; those of our people who know the teachings of our ancestors about each place on the land on how to take care of these places.
>
> Who are these people? Most importantly, they include the Elders of Pikangikum. Our Elders are our primary capacity ... These people also include all of the people of Pikangikum who go out and make their livelihood on the land. They include our hunters, our trappers, our basket makers, our fisherman, our medicinal plant gatherers, our guides, our outpost camp operators, everyone who goes to the land to work. All these people have authority — the responsibility — to protect and care for our land. All of these people have the responsibility to learn the teachings and ways of caring for our land passed on to us by our ancestors."
>
> Alex Peters, President of Whitefeather Forest Management Corporation



(photo Iain Davidson-Hunt)

Responsibilities - *Nahnahkahcheecheekayweenahn*

Bringing moose meat home (photo Paddy Peters)

The planning responsibilities and decision-making approach taken in this Land Use Strategy have been set out by the Whitefeather Forest Initiative, the Northern Boreal Initiative, and Community-based Land Use Planning:

- The Whitefeather Forest Initiative as a whole adopts a spirit of cooperation and mutual respect. Our Initiative must move forward through consensus-based decision-making. We will also work in the spirit of cooperation (*meenohweetahnohkeeteewin*) with those who have an interest in our initiative.
- The Ontario Ministry of Natural Resources (OMNR) supports the First Nation leadership role in planning and consensus-based decision-making through the policy of the Northern Boreal Initiative. The goal of the NBI is "to provide several northern First Nation communities with opportunities to take a leading role in the development of new, commercial forestry opportunities, including working collaboratively with the ministry on planning for such opportunities (MNR, 2001)."
- The OMNR planning policy named "Community-based Land Use Planning" (2002) confirms that both the lead First Nation and the OMNR share responsibilities for providing direction on the orderly development of lands and resources by preparing this Land Use Strategy.

The responsibilities, as described in the Terms of Reference (2003) for this Land Use Strategy, apply to the Planning Area as described by Pikangikum First Nation on the basis of trapline areas held by Pikangikum members (see section 3.2 Planning Area Boundaries for full definition and maps). There is also a responsibility to consider other interests in and beyond the Planning Area, such as for northern community access, infrastructure corridors, access to aggregate resources, and waterpower development. This strategy will not interfere with the interests or responsibilities of other communities. It is Pikangikum's desire to work together in a collaborative manner with our neighbouring communities.

Pikangikum has drafted this Land Use Strategy for our ancestral lands (*Ahneesheenahbay ohtahkeem*); this Strategy is not intended as a model for other First Nations who are going through their own Community-based Land Use Planning process for their respective areas.

During the development of this Draft Strategy, the OMNR has brought forward both "Our Sustainable Future", its Strategic Directions document dated January 2005, and its "Statement of Environmental Values" under the Environmental Bill of Rights (1994), based on the previous strategic directions document, "MNR: Direction '90s" (1991). This Draft Strategy is intended to reflect the directions set out in those documents and to support the strategic directions of OMNR for sustainable development that will meet today's needs and to ensure that these resources are available for future generations. The OMNR is committed to the conservation of biodiversity as a key strategy to achieve its vision of sustainable development.

A land use strategy does not relieve the OMNR of its obligations under the Environmental Assessment (EA) Act. OMNR's existing EA Act "instruments" (*i.e.* approvals, exemption orders, declaration orders) will continue to apply to activities proposed in the WFPA. Where any new undertakings are proposed in the Land Use Strategy which are not covered by existing EA Act instruments the Ministry will need to seek new approvals or declaration orders before proceeding. Based on the Draft Land Use Strategy it is expected that this will only be required for the new proposed activity of commercial forestry.

OMNR has a responsibility to ensure public consultation in the preparation of a Land Use Strategy; this is a central component of our planning process (see section 4.2 below).

Decision-making – *Kaysheesahpooshkeekahtahk Kaykoon*

Whitehead Moose & Kevin Ride OMNR (photo Lee Gerrish)

Decision making has occurred in two contexts: community-based processes in Pikangikum and through collaborative dialogue with the Ontario Ministry of Natural Resources.

To date, preliminary decision making by the community in Strategic Action Planning meetings has been largely confined to our Elders who are our Steering Group. A decision by all *Beekahncheekahmeeng paymahteeseewahch* will be necessary to endorse the *final* Land Use Strategy. Final decisions are made at *Ohnahshohwayweeneeng*, our plenary assembly, which is announced on the community radio and all Pikangikum people are invited to attend. It will be here at *Ohnahshohwayweeneeng* that *Beekahncheekahmeeng paymahteeseewahch* make a final determination as to what they endorse in this planning process and the resulting Final Land Use Strategy.

Collaborative planning dialogue is centered in Strategic Action Planning meetings which engage Pikangikum Elders, Whitefeather Forest Management Corporation staff , OMNR personnel from the District and Regional offices and from the Ontario Ministry of Northern Development and Mines. OMNR Red Lake District and Northwest Region advisors also participate in community meetings where appropriate. The OMNR participation in this collaborative planning process will lead to a request for endorsement of the Strategy under the authority of the Minister of Natural Resources administering the Public Lands Act (OMNR, C-LUP, 2002).

Collaborative dialogue has been a learning process requiring an understanding of different cultural norms about authority and consensus. For example, for *Beekahncheekahmeeng paymahteeseewahch*, as *Ahneesheenahbay* people, our silence in any consultation or dialogue process does not indicate our consent with matters raised in that process. Both planning partners share a commitment to decision-making which is guided by the precautionary principle.

DeGeer Moraines Pringle Lake (photo Lee Gerrish)

Precautionary Approach to Decision-Making – *Kaysheeyahyahgwahmeeseeng ahpee Weeshahpooshkeekahtahk Kaykoon*

Beekahncheekahmeeng Ahneeshsheenahbay kahnahwaycheekahwin, our customary stewardship approach for Keeping the Land, directs us to take only what we need from the land and to do so with care. Our customary approach is the foundation for the precautionary approach of Pikangikum First Nation which directs us to proceed with development activities at a pace we are comfortable with; a pace which enables us to understand the full range of available opportunities before we decide on a course of action.

Pikangikum First Nation is planning for *Beekahncheekahmeeng paymahteeseewahch* in the Whitefeather Forest with the understanding that our planning has implications for the Province as a whole. As we progress in our Initiative we are experiencing this process for ourselves; when we see that it works, and we feel comfortable, we will invite others to learn from what we have done. After we have finished with our planning and have lived with our decisions for some years, after we have tried and tested this Land Use Strategy to see if it achieves our goals, we can share what we have learned.

Pikangikum's Precautionary Approach

(Beekahncheekahmeeng Ohteekeetohweeneewahch Kaysheeyahyahgwahmeeseewahch)

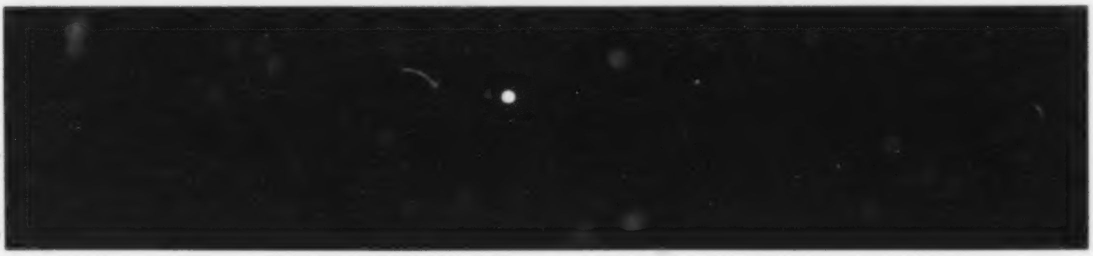
Benjamin Quill, one of our chiefs in the past, always cautioned Pikangikum people at our community assembly *(ohnahshohwayweeneeng)* to not be like the little jackfish who is always hungry and will bite at anything that comes near. Chief Quill would say there will be many outside people who will come to us and offer many things; they will want to work with us, and will use these things that they offer as bait, like bait on a hook. Once we accept their propositions, once we bite that bait, we will be snagged on the hook. He said to be very cautious of outsiders who will come to us. Benjamin Quill was the driving force behind stopping the damming of Eye Rapids on the Berens River (south of present-day Poplar Hill) some thirty years ago or more.

Beekahncheekahmeeng paymahteeseewahch have also stopped the encroachment of forestry and an all-weather road into our ancestral lands when we felt [illegible] was not in the best interests of our people, our ancestral lands and all that lives in these lands and waters. This is one of the ways that we have fulfilled our responsibility for Keeping the Land. *Beekahncheekahmeeng paymahteeseewahch* will continue to proceed with similar caution in developing new livelihood opportunities in the Whitefeather Forest Planning Area.

The OMNR has expressed the need for caution in resource stewardship in the following manner:

> As our understanding of the way the natural world works and how our actions affect it is often incomplete, we should exercise caution and special concern for natural values in the face of such uncertainty (OMNR, 2005).

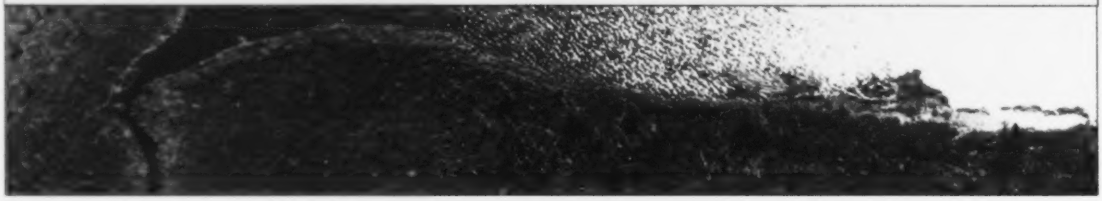
Together, the Pikangikum First Nation and the Ontario Ministry of Natural Resources understandings of a precautionary approach will guide planning direction.



(photo: Paddy Peters)

PART TWO: ACHIEVING OUR VISION — GOALS, PRINCIPLES & OBJECTIVES

Nee-sheen: Kay-oo-chee-tah-bee-nah-mahng Kay-tee-shee-nah-moh-wee-nee-nahng



This Land Use Strategy is guided by our understanding of our relationship to the land, of our responsibility as keepers of the land. Direction on how to preserve the teachings of Keeping the Land (*Cheekahnahwaydahmungk Keetahkeemeenaan*), as they have been passed down from our ancestors, has been provided by the Elders of Pikangikum. The following goals, objectives and principles set out how we will achieve our vision for Keeping the Land in the Whitefeather Forest.

Our vison recognizes Ontario as a beneficiary of Keeping the Land. In our cross-cultural dialogue with the OMNR we found that there is agreement between the goals, objectives and principles set out here for Keeping the Land and the Strategic Direction set out by the OMNR for sustainable development and ecosytem sustainability called "Our Sustainable Future" (2005).

2.1 Goals *(Neekahnahyahee Ohnahcheekayweenahn Kaytahbeeneegahtaykin)*

Pikangikum Hotel Dock (photo Karan Aquino)

This Draft Land Use Strategy is guided by our responsibility to "keep the land" (*kahnahwayndahn keetahkeem*). This will ensure continuity of our customary stewardship responsibilities (*Ahneesheenahbay kahnahwaycheekahwin*) on our ancestral lands. The Land Use Strategy addresses the following goals:

- ensure Pikangikum First Nation customary stewardship responsibilities for Keeping the Land guide the protection and orderly development of lands and resources.
- secure resource-based economic development and employment opportunities for *Beekahncheekahmeeng paymahteeseewahch.*
- harmonize proposed new land uses with existing and customary land use practices of *Beekahncheekahmeeng paymahteeseewahch.*

These goals describe what we want to achieve. We now describe a number of principles that we follow as we set objectives and make decisions.

> "This is the saying, from long ago, one of the ancient sayings that our grandfathers heard: everything that we see growing on the land — the trees, every species, all plants, all vegetation — everything grows and lives. Our people of old had knowledge that everything that was created, that was created to live, we see today. Everywhere we look we see the evidence: the trees, they are all alive."
>
> Elder Charlie Peters (translated from written text)

2.2 Principles (*Kaykeekeenohweesheewaymahkahkeen*)

Ice road markers on Pikangikum Lake (photo: Tracy Ruta)

Every living creature on the land and in the waters has life, not merely in the biological sense that each is alive but that every living thing is a being; a being that deserves respect as much as any other being, including human beings. All living things on the land, from the smallest creatures to the largest animals, must be cared for and respected; they hear what is said to them and feel what is done to them. This places on us a responsibility, a responsibility to ensure all living creatures on the land are cared for and respected through our land use planning decisions and livelihood activities.

In light of this understanding, the following are our guiding principles:

1. It is our customary responsibility for Keeping the Land which compels *Beekahncheekahmeeng paymahteeseewahch* to take a lead role in consensus-based decision making for present and future resource development on our ancestral lands.
2. Keeping the Land – the customary stewardship approach (*Ahneeshsheenahbay kahnahwaycheekahwin*) of *Beekahncheekahmeeng paymahteeseewahch* and our land-based Indigenous Knowledge – will be applied in all decision-making.
3. The knowledge of our esteemed Elders and the best available information and science will support decision making.
4. Remoteness (*peekwahchayahee*) is a defining feature of this land and has been treasured by *Beekahncheekahmeeng paymahteeseewahch*; it has been in a context of remoteness that we have preserved our language, culture and spirituality, including our attachment to the land.
5. The Whitefeather Forest is part of the great northern boreal forest, an asset to Pikangikum, Ontario and the world; all land uses will be designed to conserve this coniferous forest.
6. Water is essential to life on this land, to its people and to the character of the land; the protection of water is fundamental.
7. The ecological integrity of the area must be protected, including biological diversity and abundance, forest cover and all natural patterns and processes. *Beekahncheekahmeeng paymahteeseewahch* will ensure the conservation (*kayeesheebeemahtahk* "to ensure that everything on the land has life") of our ancestral lands.
8. Resource based livelihood opportunities will be pursued in a manner that respects the teachings and wisdoms of our ancestors that ensure the continued abundance of life on our ancestral lands.
9. Pikangikum's pursuit of new livelihood opportunities will be harmonized with customary and existing uses through the implementation of strategic direction and subsequent resource management planning.
10. Land use in the Whitefeather Forest Planning Area will provide primary economic benefits to *Beekahncheekahmeeng paymahteeseewahch* thus contributing to the maintenance of a strong culture and renewing a healthy economy.
11. The need for caution will be central to all decision making in order to prevent potentially harmful outcomes for the land and our people (Precautionary Principle).
12. All direction is premised upon respect for Aboriginal and treaty rights including their spirit and intent.

2.3 Objectives (*Ahtee Kahohcheetahbeeneekahtaykeen Neekahnahyahee Ohnahcheekayweenahn*)

Objectives are desired outcomes required to achieve Pikangikum First Nation's goals and fulfil our vision; namely, community economic renewal that reaffirms Pikangikum First Nation's ancestral stewardship responsibilities. The following objectives can be achieved through implementation of this Strategy, subsequent resource development and sound management:

- To maintain our *Ahneesheenahbay* relationship to the land as a cultural landscape (*i.e.* an area that has been modified and given meaning through habitation and use by Pikangikum people).
- To sustain the biological diversity and abundance of the Whitefeather Forest Planning Area.
- To maintain remoteness as a defining feature of this land;
- To sustain free-flowing waterways and healthy intact watersheds.
- To support existing and identify new livelihood opportunities (*ohtahcheeeeteesooweenahn*) in commercial forestry, non-timber forest products, commercial fisheries, recreation and tourism, protected areas management, and the mineral sector.
- To identify land use areas for economic development opportunities that provide primary benefits for Pikangikum First Nation members.
- To secure the best-end and highest value use of resources.
- To enhance recreation opportunities.
- To establish dedicated protected areas for the conservation of special natural heritage and cultural landscape features.
- To contribute to larger scale objectives such as protected areas systems, adjacent First Nation interests, and needs of species at risk.

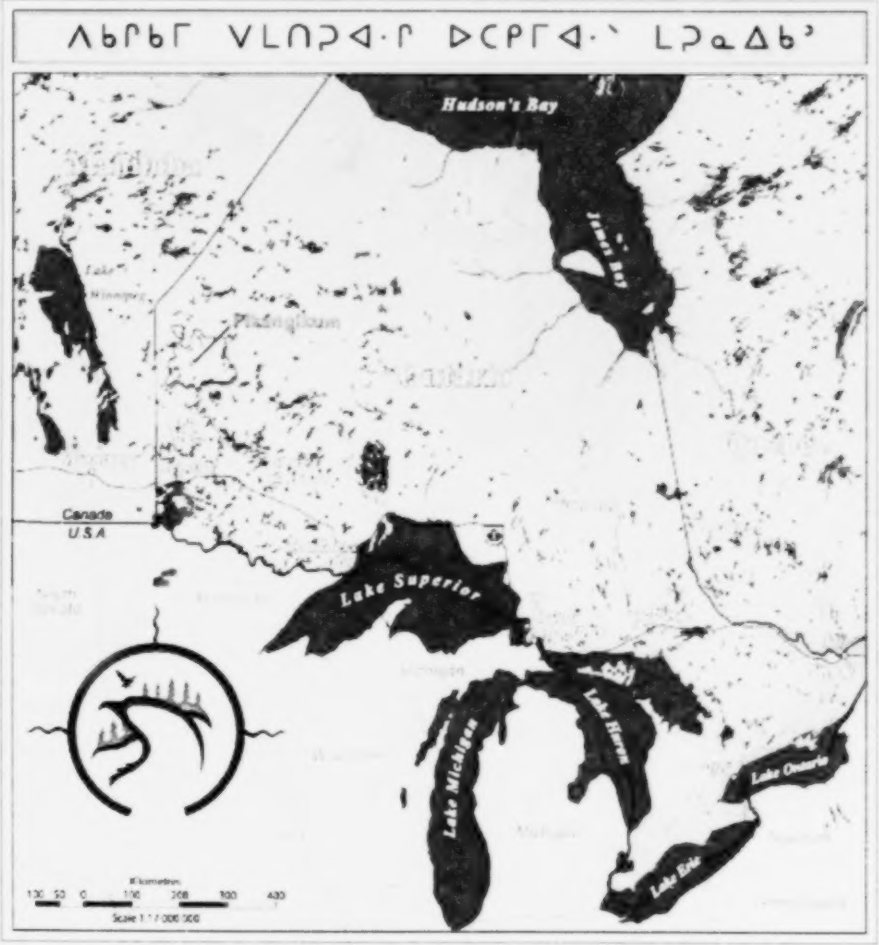
Caribou calving 'Islands' on Pahngwahshahshk (photo Lee Gerrish)

PART THREE: THE WHITEFEATHER FOREST PLANNING AREA

Nee-Seen: Wah-bee-mee-gwan Noh-pee-mah-kah-mik Ah-kee Oh-Nah-Chee-Kay-Win

The Whitefeather Forest Planning Area (WFPA) includes the Whitefeather Forest and three Adjacent Areas. The Whitefeather Forest, a portion of the ancestral land use area of Pikangikum First Nation, is the core of the WFPA. Strategic direction for both the Whitefeather Forest and the Adjacent Areas will be complementary and will be implemented in a seamless approach.

The location of the WFPA is shown in the following overview map: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James Bay
Lake Winnipeg
Pikangikum
Canada
U.S.A
Lake Superior
Lake Michigan
Lake Huron
Lake Ontario
Lake Erie
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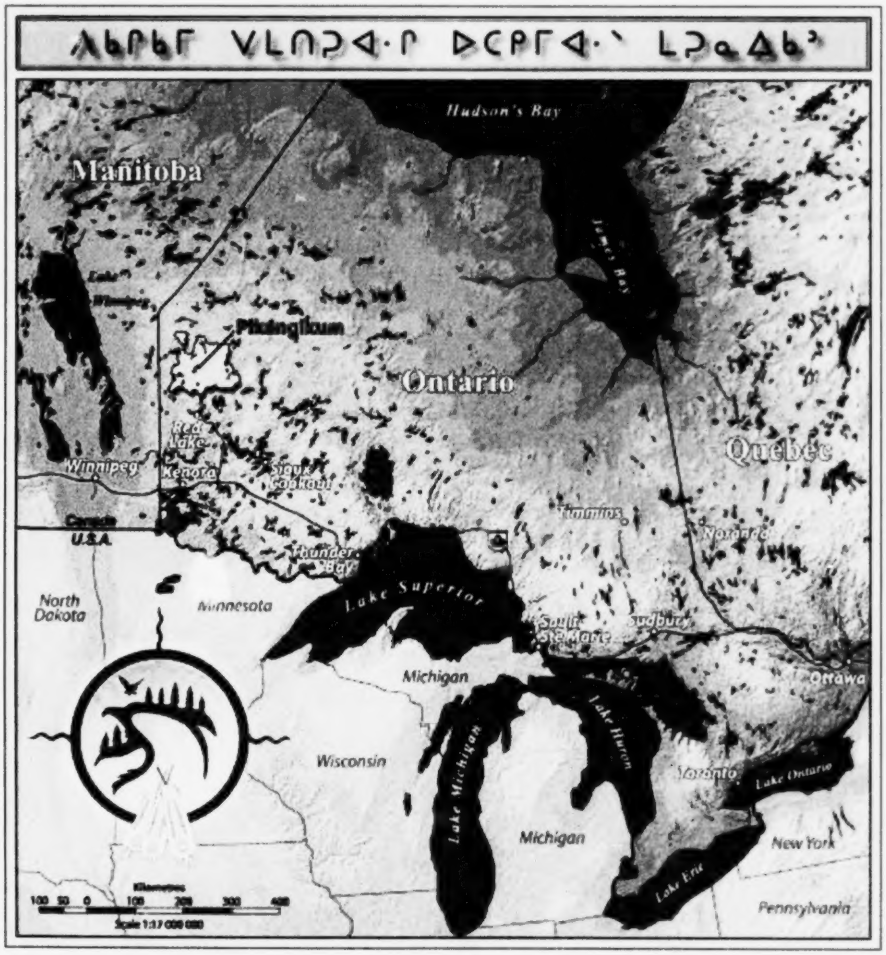
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Hudson's Bay
Manitoba
James Bay
Lake Winnipeg
Pikangikum
Ontario
Québec
Red Lake
Winnipeg
Kenora
Sioux Lookout
Timmins
Noranda
Canada
U.S.A.
Thunder Bay
North Dakota
Minnesota
Lake Superior
Sault Ste. Marie
Sudbury
Ottawa
Michigan
Lake Huron
Wisconsin
Lake Michigan
Toronto
Lake Ontario
Michigan
New York
Lake Erie
Pennsylvania
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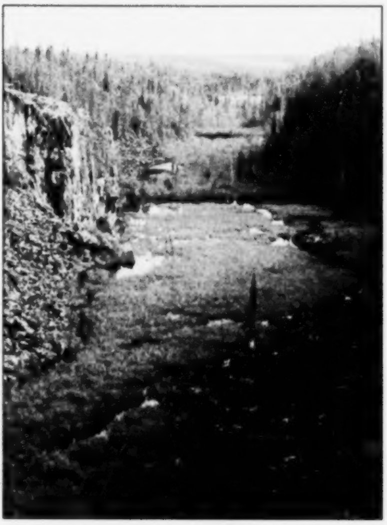
3.1 Lands and Resources

Ahkeen meenah Kaykoonahn Kahahyahmahkahkeen Wahkeetahkahmeek



Canyon near Gar Lake (photo Lee Gerrish)

The Whitefeather Forest is an area of remote beauty, a place deep in the heart of the forest (*nohpeemahkahmik*). When our Elders speak of the Whitefeather Forest they refer to it as *ohneesheeshin*, a good land, a land in which everything is still working the way that it was in the beginning of time. As residents of this land since time immemorial, Pikangikum people (*Beekahncheekahmeeng paymahteeseewahch*) also refer to this land as *Ahneeshenahbay ohtahkeem*, or an indigenous cultural landscape. More than simply an area of remote "wilderness", the Whitefeather Forest is defined by the presence of Pikangikum people who have lived there, who have enscribed their legacy on the landscape through their cultural practices.

The Whitefeather Forest is a gently rolling landscape of expansive coniferous (boreal) forest interspersed with numerous lakes and rivers. Forest cover as a whole is shaped by a natural fire cycle that produces large burn areas; fire has an essential role in maintaining ecological health and sustainability. Forest Cover is also shaped by a cold climate with abundant snowfall in the winter. Winter (*beeboon*) is central to our livelihood rounds and cultural horizon; it is a time when we can travel widely on the landscape, deep into the heart of the forest.

> "Our Land is a good, bountiful land. It was Manitoo (the Creator) who created me with a purpose, who put me on this land live. I am getting old. When I think about my many grandchildren, I think about how they will survive in the future. The Creator blessed us with *Ahneesheenahbay mahshkeekee* [medicine] which I still use today. That is why I love this land because everything I need I get from the land. I love the land because I live; you can only love something when you are alive and it is the land that makes me alive. The teaching we have is that we are to love one another, to be in harmony with one another."
>
> Elder William Strang (in translation)

Water is also a dominant feature that defines the character of the land and our relationship to it. Waterways have always been, and remain to be, a central focus for Pikangikum people's livelihood practices (*ohtahcheeeeteesooweenahn*). Water has been a focal point for transportation routes (*meekahnah*), traditional camp and other habitation sites, cultural and heritage sites, and sites for customary livelihood pursuits. Waterways also provide habitat and travel routes for many important species that Pikangikum people make use of. Because of the importance of water to Pikangikum people, waterways are the sites of a rich legacy of aboriginal cultural heritage features.

The biological diversity and abundance of the Planning Area is great; Pikangikum Indigenous knowledge of the area is equally vast. We cannot provide full detail here on the biodiversity of the Planning Area or the indigenous knowledge of *Beekahncheekahmeeng paymahteeseewahch*. Pikangikum First Nation and Ontario share the goal of maintaining healthy waterways, fish and wildlife communities, and forest ecosystems for present and future generations. Therefore, some details will be useful to provide for those resources that are particularly relevant to this Land Use Strategy.

Water (*Eenahohnahneeng*)
Waterways provide a good basis for unique recreation and interpretive eco-cultural tourism activities. Our vision the Whitefeather Forest is to maintain pure, free-flowing waterways and healthy, intact watersheds that support our *Ahneesheenahbay* relationship to the land, including our customary land uses and our aboriginal cultural heritage values. All land uses that potentially affect waterways will be subject to direction that supports this vision. Those land uses that rely on intact waterways, such as customary uses, recreation and tourism, will be supported by this emphasis on waterway protection in the Planning Area.

Fish (*Keenohshayg*)
Fish resources in the Planning Area are highly valued by Pikangikum people (*Beekahncheekahmeeng paymahteeseewahch*). Walleye, northern pike, lake whitefish and lake trout are all important species in the planning area; each is a source of food for Pikangikum people and some, such as whitefish and lake sturgeon are important for cultural purposes. Lake sturgeon (western population) are listed as endangered in Canada. Berens Lake sturgeon (*peekwahtahmay*) are considered rare and for this reason the lake has been named (in Ojibway) after these sturgeon.

Income generation based on use of fisheries resources has largely been focused on commercial fishing however market conditions and the cost of shipping have greatly reduced the extent of this activity. Fisheries resources of the Planning Area continue to have the potential to further contribute to the economic self sufficiency of *Beekahncheekahmeeng paymahteeseewahch* through consumptive and, particularly, through non-consumptive or eco-tourism. Harvest of baitfish can provide another commercial opportunity for *Beekahncheekahmeeng paymahteeseewahch*.

Waterfowl (*Neepeeng Kahpeemeesaywahch*)
Pikangikum people (*Beekahncheekahmeeng paymahteeseewahch*) consider waterfowl (*kahpeemeesaywahch* "flying creatures") to be a different resource than wildlife (*ahyahahweeshahg* "creatures of the land"). One species that is considered rare in Ontario, the canvasback, is found in the the Planning Area. Hunting of waterfowl is a central part of livelihoods in Pikangikum. It is a tradition in Pikangikum to move to spring and fall camps to follow the migration of ducks and geese. Ducks and geese are important for telling us winter is beginning and ending; when children see snow geese flying overhead in the fall, their parents will ask the children to shout to those geese to bring the fall leaves (*peetahmahweesheenahn ahneebeeshahn*).

We have a tradition of planting and tending *mahnohmin* ("wild rice") as a way of providing more habitat for ducks; there is always good hunting of ducks in our wild rice beds. *Beekahncheekahmeeng paymahteeseewahch* have also burned the grassy shorelines to bring back waterfowl habitat (as well as muskrat habitat) in a more healthy and timely manner.

These are all traditions we want our children to follow, to continue supporting and enjoying healthy waterfowl populations.

Wildlife (*Ahyahahweeshahg*)
Beekahncheekahmeeng paymahteeseewahch highly value wildlife for food, income and cultural purposes. Species common to the Whitefeather Forest planning area include moose, woodland caribou, wolverine, black bear, red fox, gray wolf , beaver, American marten, fisher, Canada lynx, snowshoe hare, weasel, and river otter. Woodland caribou (forest dwelling population), wolverine, the bald eagle, and the great gray owl are provincial species at risk found throughout the Whitefeather Forest Planning Area.

Trapping of furbearing animals continues to be an important livelihood activity for *Beekahncheekahmeeng paymahteeseewahch* on our trapline areas. Although incomes from fur harvesting have been greatly reduced over the last 10 years, the tradition of living on the land and using wildlife species for cultural and economic purposes remains important. Pikangikum's historical family trapping areas, that are represented today by the Ontario trapline system established by the province in 1946, continue to guide our use of the land, including our use of travel routes within the Planning Area. The trapline system is therefore an important aspect of our customary stewardship of wildlife populations.

Hunting is an important customary livelihood pursuit for *Beekahncheekahmeeng paymahteeseewahch* in the Planning Area. Moose is the preferred game species for the people of Pikangikum; moose are also a focus for recreational hunting both by Ontario residents and tourists. Our customary stewardship responsibilities for Keeping the Land (*Cheekahnahwaydahmahnk Keetahkeemeenahn*) will ensure healthy wildlife populations are sustained by protecting their habitat and supporting ecological processes more generally.

Forests (*Meeteegook*)
The Whitefeather Forest is a boreal forest, part of the large boreal forest region in Ontario that stretches from Manitoba to the Quebec border, and extends north to the Hudson Bay Lowlands. The Whitefeather Forest itself is characterised by a mosaic of large patches of coniferous forest of varying ages, dominated by jack pine and white spruce. Hardwood forests of white birch and trembling aspen are present, but less common. The forest is a central aspect of Pikangikum cultural identity, how we understand our place on the land. The proposed new land use of commercial forestry will be an extension of our historical and customary use of the forest, a means of exercising our customary stewardship (Keeping the Land).

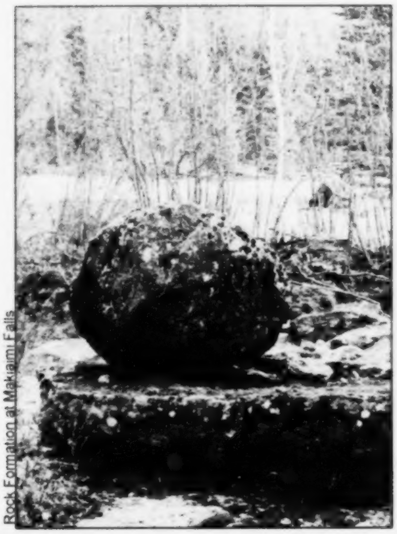
> "When I go to the city where there are no forests. I feel out of place and it is visually unfamiliar because I see no forests, all I see is little bushes, grass, I see a tree standing in some odd places. It feels colder in the winter [in the city] because [in Pikangikum] there is forest to cover us from the cold winds … The *Ahneesheenahbay* love their forest because they survive off the land. When it is windy the forest covers us. That is why the Creator made the forest, for us to have shelter."
>
> Elder Norman Quill (in translation)

This has been a brief overview of lands and resources considered within this Draft Land Use Strategy. It is important to *BeekahncheekahmeengpPaymahteeseewahch* that the traditional practices used for the enjoyment of these resources, especially hunting, trapping and fishing, are maintained. The direction provided in this Strategy will ensure the sustainable use of these resources so they are preserved for present and future generations. The background information and opportunities asssessment supporting the Draft Strategy is summarised in Section 4.3 (Planning Tools).

Ohkahnsohseebee (photo Iain Davidson-Hunt)

3.2 Planning Area Boundaries

Ahkee Weeohnahcheekaywin Weembahbeepee eekahnahn



Rock Formation at Makiaimi Falls

Whitefeather Forest (*Wahbeemeegwan Nohpeemahkahmik*) The boundaries of the Whitefeather Forest have been defined by the trapline areas of *Beekahncheekahmeeng paymahteeseewahch*. Long ago our people were not bounded by these traplines however in the present context the traplines provide a useful basis for Community-based Land Use Planning purposes. In addition, the Whitefeather Forest does not encompass the whole of Pikangikum First Nation's ancestral lands. Some of our trapline areas have been lost to non-native trappers and to Woodland Caribou Park; one of our people's traplines is split by the 51st parallel which generally divides the Northern Boreal Initiative (NBI) from the Ontario Living Legacy planning area and hence Pikangikum First Nation is only planning for that portion in the NBI area.

Pikangikum First Nation has decided to use OMNR trapline areas as the basis for defining the Whitefeather Forest Planning Area out of respect for the customary custodial responsibilities of Pikangikum people and our neighbours. The head trappers on each trapline are some of our *keecheeahneesheenahbayg* (esteemed Elders) who provide guidance for our community-based decision making processes in Pikangikum First Nation. Each of these head trappers exercises a customary custodial responsibility for their trapline areas and therefore these head trappers are central both to Pikangikum First Nation's relationship to the land and to our Community-based Land Use Planning process. The trapline areas have also been used to define the boundaries of the WFPA in order to respect neighbouring First Nations.

> "The traplines started in 1946. The people who set the boundaries were called the "meat bosses." They designated areas for us to trap in and we have not broken these areas to date. These will not be broken in the future."
>
> George B. Strang (translated from written text)

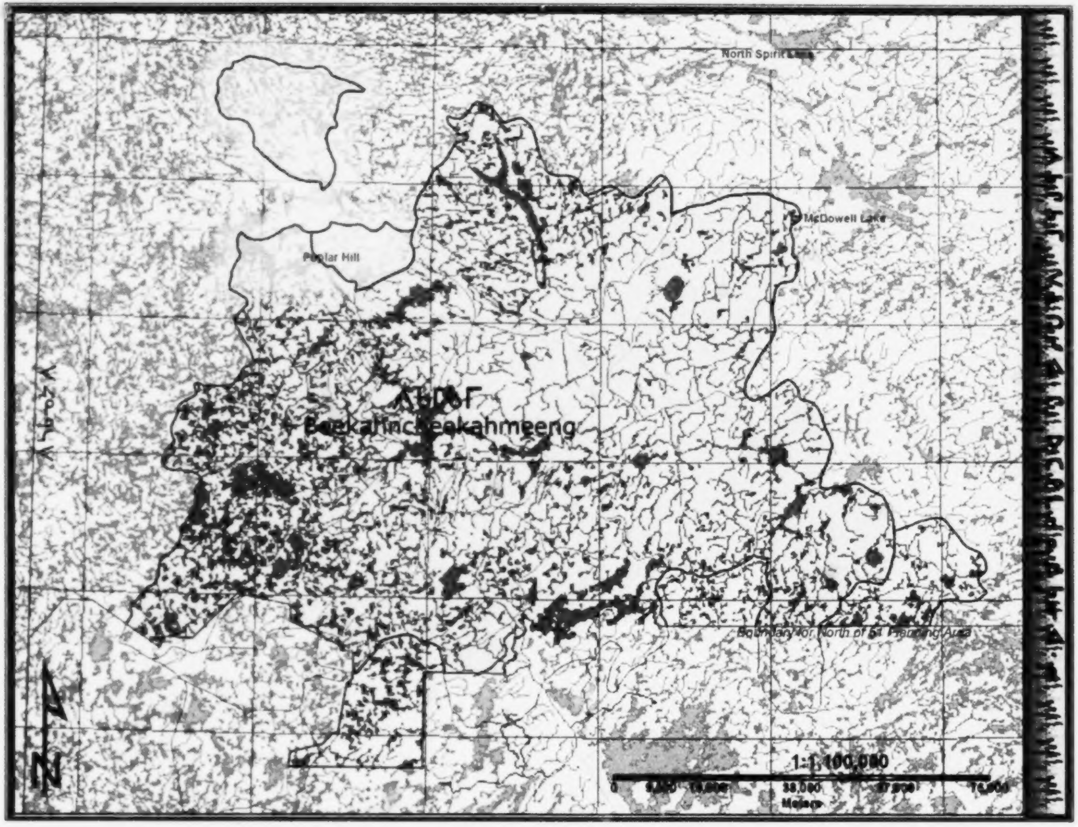
Elders Jean Turtle & Lillian Quill (photo Lee Gerrish)

Weembahbeepeeeegwan

Beekahncheekahmeeng Elders will often refer to the Planning Area as *weem-bah-bee-pee-ee-gwan*. This refers to an area that stands out by itself within a larger area; a part of the landscape that forms a covering like a traditional tent (*wahbahnoh-ahgahmik*, a tent like that pictured on the left used for ceremonial drumming). These tents were made from saplings bent over and covered with bark, typically birch bark (*weegwahs*).

The word *weembahbeepee-eegwahn* is related to the word for a trapline, or some similarly defined area: *weem-bee-pee-ee-gahn* (*weem-bee-pee-ee-gahn-nahn* for several traplines together).

Figure 3.1 The Whitefeather Forest ᐊᐧᐱᒥᑲᐧᓂ ᒍᐱᒪᑲᒥᑭ ᐊᑭᐃᐧ ᐅᓇᒋᑫᐃᐧᓂ


North Spirit Lake
McDowell Lake
Poplar Hill
Beekahncheekahmeeng
Boundary for North of 51 Planning Area
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57,000
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Meters
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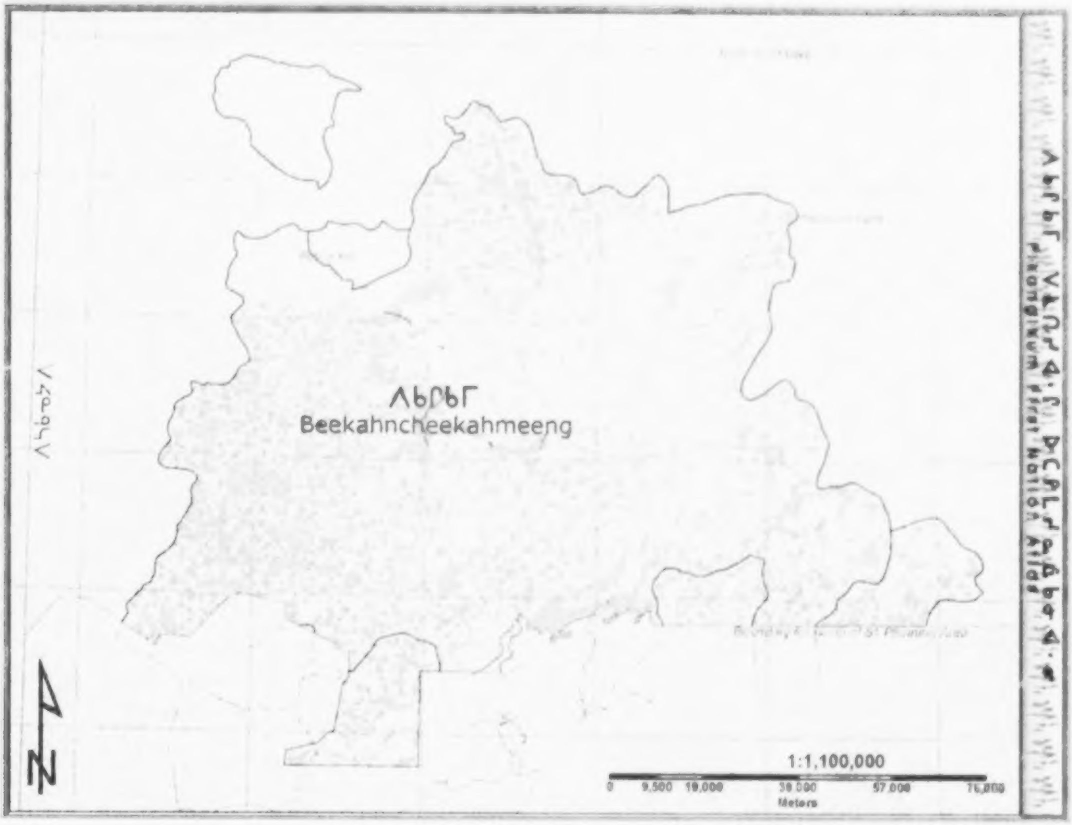
Figure 3.1 The Whitefeather Forest ᐊᐧᐱᒥᑲᐧᓂ ᓄᐱᒪᑲᒥᑭ ᐊᑭᐃᐧ ᐅᓇᑭᑫᐃᐧᓂ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Pikangikum First Nation Atlas
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Meters

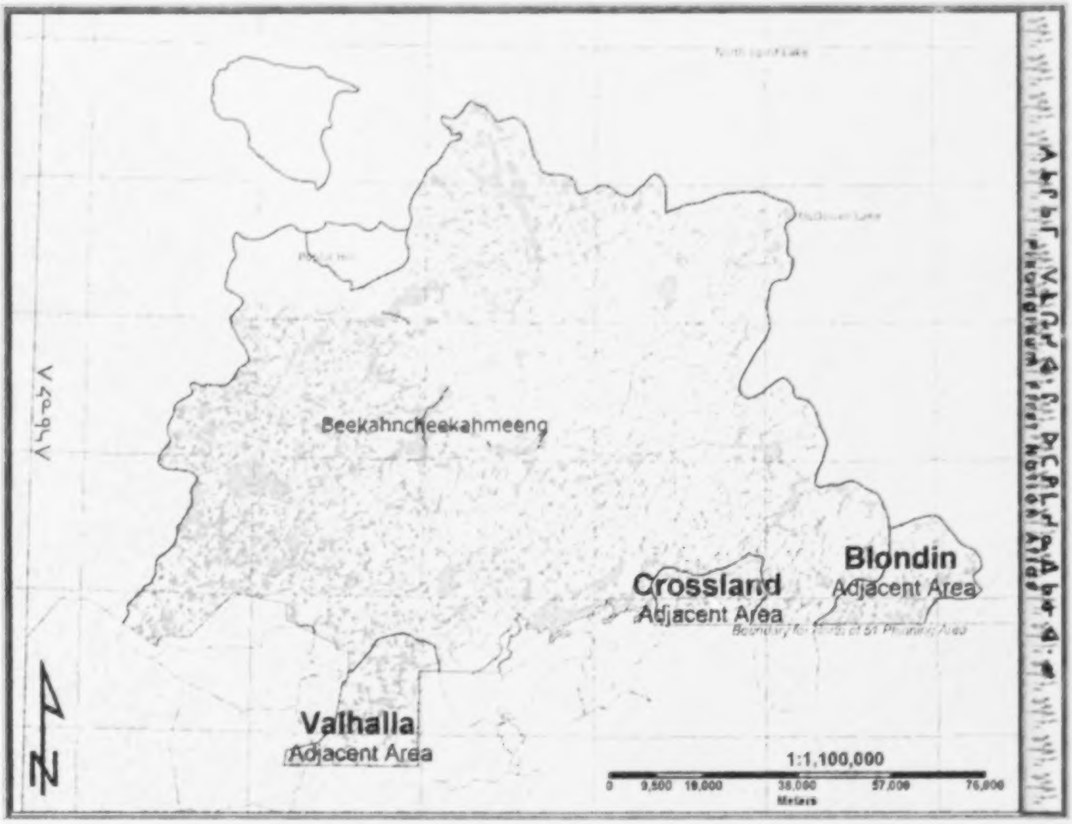
The Adjacent Areas (*Kahohcheewahmeekooseekeen Ahkeen*)

[illegible] Falls on Berens River (photo: [illegible])

Three Adjacent Areas are identified in this Draft Strategy. They are contiguous with the Whitefeather Forest but north of the Area of the Undertaking covered by Ontario's Living Legacy land use policy. Pikangikum First Nation has a historical interest in these areas as part of our ancestral lands (*Ahneesheenahbay ohtahkeem*) but the traplines are currently held by non-Aboriginal people; therefore, Pikangikum Elders invited the OMNR to lead the planning for these areas. Planning for the Adjacent Areas supports the goals of Pikangikum First Nation.

Addressing the Adjacent Areas in the same process as the Whitefeather Forest provides continuity and connection between the Whitefeather Forest and the Ontario's Living Legacy (OLL) strategy. In addition to satisfying broad objectives for planning in Ontario, implementation of land use direction for the Adjacent Areas will consider opportunities to provide replacement wood supply for the OLL-recommended additions to Woodland Caribou Provincial Park (OMNR 1999).

Figure 3.2 The Adjacent Areas (ᑲᐅᒋᐊᐧᓂᑯᐧᓯᑭᓂ ᐊᑭᓂ)



North Spirit Lake
McDowell Lake
Poplar Hill
Beekahncheekahmeeng
Crossland
Adjacent Area
Blondin
Adjacent Area
Boundary for North of 51 Planning Area
Valhalla
Adjacent Area
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Meters
Pikangikum First Nation Atlas

The Adjacent Areas (*Kahohcheewahneekooseekeen Ahkeen*)

Mikaiami Falls on Berens River (photo Lee Gerrish)

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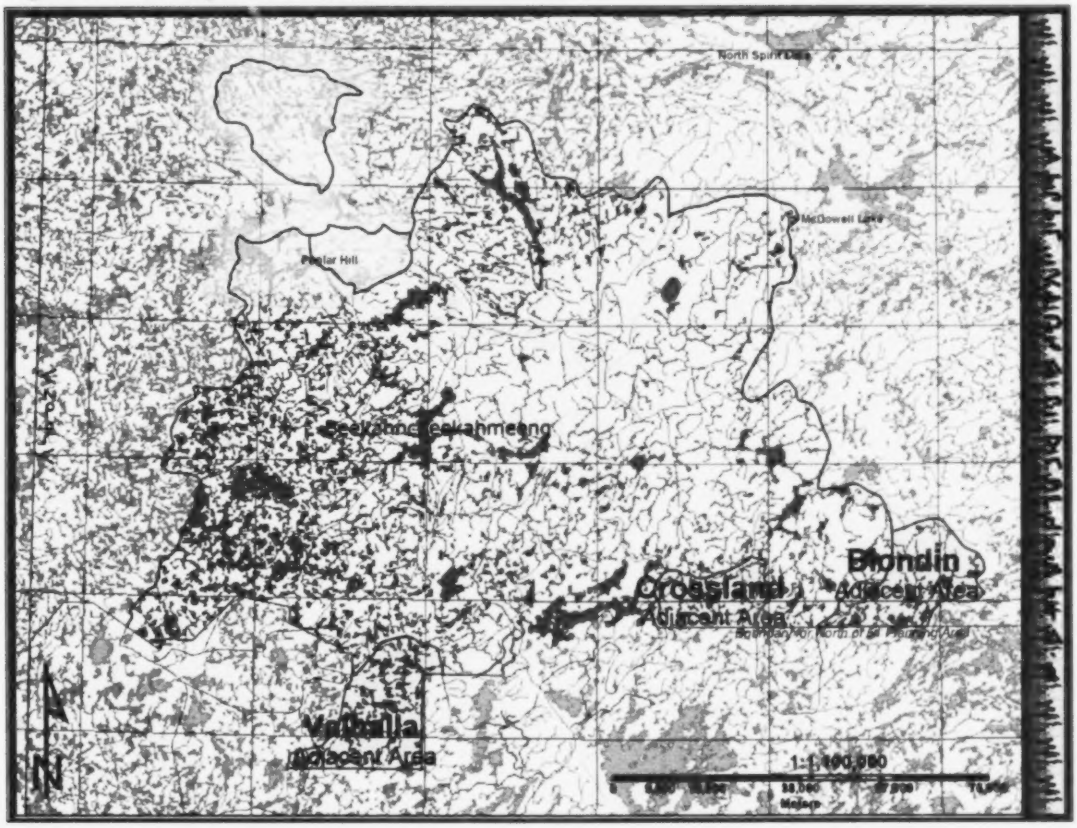
North Spirit Lake
McDowell Lake
Poplar Hill
Peekahncheekahmeeng
Blondin
Adjacent Area
Crossland
Adjacent Area
Boundary for North of 51 Planning Area
Valhalla
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Adjacent First Nation Overlapping Interests – *Kahohchee Ahneekooseekin Ahneesheenahbay Ohtoonahcheekayweeneewahn*

Winter Road to Northern Communities (photo Paddy Peters)

Poplar Hill First Nation was formed in 1970 by members of Pikangikum First Nation so we maintain a close connection and our members move back and forth between the communities. Poplar Hill is now a separate First Nation and to respect this we must work together on areas where both communities share an interest on certain traplines (*i.e.* RL100 & RL98). One trapline (RL 103) held by a Pikangikum First Nation member encompasses Poplar Hill First Nation; the head trapper for that area has asked that this trapline be included in the Whitefeather Forest Planning Area until such a time as Poplar Hill First Nation approaches the head trapper to request that Poplar Hill people be able to begin their own planning in that area. Discussions have been on-going with Poplar Hill First Nation with respect to these traplines where there are common interests, to resolve planning boundary issues and to establish partnership arrangements.

> "Long ago there were no boundaries. We could freely travel without restriction. People all cooperated in different areas; our people worked together. When the government came they regulated everything we did. This is when the trapline boundaries came in ... We have to respect other neighbouring First Nations and not take any land away from them. This is why we have to work within traplines."
>
> Elder Solomon Turtle (in translation)

Dialogue has also begun with North Spirit Lake respecting trapline RL91, the northern part of which was granted to a member of Pikangikum, Isaiah Quill, through a traditional arrangement with *Ohkeetohtis Wahbeeshayshee* (Elder Marten) from North Spirit Lake years ago. Concerns of North Spirit Lake members are that the land in question will continue to be available for their hunting and fishing and that its abundance will be maintained. Dialogue to establish agreement on proposed direction for this area is ongoing.

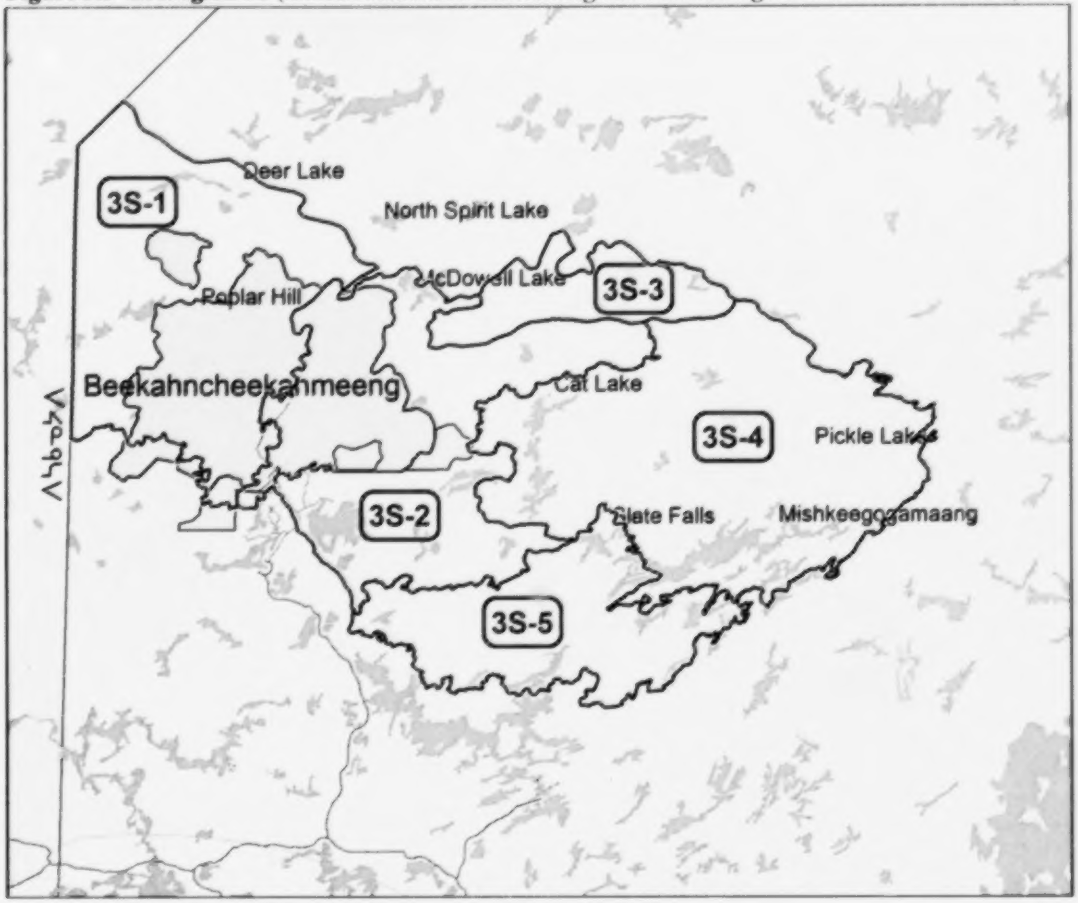
A Cooperative Relationship Accord concerning protected areas development has been signed, in May of 2002, with four neighbouring First Nations on the western side of the WFPA (Poplar River, Pauingassi, Little Grand Rapids and Bloodvein River). This accord has affirmed the use of trapline boundaries as a planning tool to identify respective First Nation planning areas.

Landscape-Scale Planning Boundaries (*Ohkeemahweewin Ohtoonahcheekaywin Weembahbeepeeeekahnahn*)

OMNR is responsible to ensure that direction for the Whitefeather Forest Planning Area contributes to provincial goals for more broadly-defined landscapes. The Land Use Strategy provides direction for the Whitefeather Forest Planning Area (WFPA) only. Planning for areas beyond the WFPA will take place in other processes. Our approach to ensure consideration of landscape-levels in Community-based Land Use Planning is to bring forward the best available information on broader interests, recognize broader goals, and make our best efforts to provide direction within the WFPA that will substantially contribute to broader goals.

For example, strategic direction in the WFPA will support the needs of species at risk, including those of Woodland Caribou and Wolverine which require consideration both within and beyond the Whitefeather Forest Planning Area.

Figure 3.3 Ecoregion 3S (*Ahneen kahtahsoo-eesheenahgwak wahkeetohgahmeek ahkee eemah* 3S)



The WFPA strategic direction and area dedications will also contribute to the goals of Ontario's Parks and Protected Areas system which are based on ecologically-defined areas (*i.e.* Ecoregions and Ecodistricts). There is direction to "expand the system of parks and protected areas in Ontario including the far north in conjunction with the Northern Boreal Initiative" (*Our sustainable future: MNR's strategic directions*, 2005). The WFPA lies within Ecoregion 3S and Ecodistricts 3S-1 and 3S-2, following the Ontario's Ecological Land Classification system. Figure 3.3 shows the position of the Planning Area in Ecoregion 3S and the location of this Ecoregion in northwestern Ontario.

Inherent in land use strategy decisions are assumptions about the extent of fire and its effects on sustainable resource use. OMNR is responsible for the Provincial Fire Management Strategy which establishes levels of protection, fire management investment, and protection priorities. The province has been divided into six Fire Management Zones based on common management objectives, land use, fire load, and forest ecology. The WFPA is located in the Northern Boreal Zone in which First Nations are the majority inhabitants and it is recognized that there are resource-based tourism interests along with new opportunities for commercial forestry. Amendments may be required to the Fire Strategy to reflect new land use direction and priorities described in the WFPA land use strategy. Resource management planning will provide greater detail on the role of fire and fire management direction required to ensure long-term ecological while achieving resource management objectives. This more detailed resource management planning will be the basis on which any amendments to the Fire Strategy are made.

PART FOUR: THE PLANNING PROCESS

Nee-Ween: Kay-Too-Chee-Kah-Tahk Ah-kee Oh-Nah-Chee-Kay-Win

4.1 Stages Of Planning

Tahkookeeweenahn ohchee Ohnahcheekayweeneeng

Four phases of planning are described in the Terms of Reference:

Phase I

- Terms of Reference approved and a suite of background information prepared.
- Two Open Houses held June 2003 (Attendance: Pikangikum: 194; Red Lake: 123).
- Met with Municipality of Red Lake and Red Lake District Local Citizen's Committee.
- Environmental Bill of Rights policy posting offered a 57 day comment period.

Phase II

- Prepared information on existing uses, capabilities of land, and resources to support new uses and special features. Described objectives for existing and new uses.
- Two open houses held June 2004 (Attendance: Pikangikum: 384; Red Lake: 185).
- Environmental Bill of Rights posting offered a 58 day comment period.
- Five resource sector meetings were held with forest industry, mineral industry, tourism industry, the Ontario Federation of Anglers and Hunters, and environmental organizations.
- Met with Municipality of Red Lake, Pauingassi and Little Grand Rapids First Nations.

Phase III **(Note: This Is The Current Stage)**

- Draft Land Use Strategy describing recommendations for a suite of proposed Land Use Dedications and stewardship direction for land and resource use.
- Consultation opportunities provided through meetings, Open Houses, EBR registry posting and mail-outs.

Phase IV

- The final endorsed Whitefeather Forest Land Use Strategy will be subject to public inspection.

4.2 Consultation
Weetahmahkayween

Pikangikum Community Radio (Ken & Roger Quill)

In this Community-based Land Use Planning process, consultation with community members and mobilization of community member participation is central. Customary personal uses of the land remain central to the way *Beekahncheekahmeeng paymahteeseewahch* maintain our communication with the land. Because our people are out on the land it is important that they are consulted on any proposed changes in the use of the land. We seek guidance from those people whom are knowledgeable about the land, whom have knowledge through their use of the land for livelihood pursuits.

Community participation in the planning process has been organized through meetings and communication along several lines. Approximately forty of Pikangikum head trappers and other *keecheeahneesheenahbek* (Elders) form the Whitefeather Forest Initiative Steering Group which meets on a regular basis and provides direction on all decision making; in other words, those most intimately familiar with the land guide our Community-based Land Use Planning processes. The Steering Group, in turn, works closely with Whitefeather Forest Management Corporation staff and Pikangikum First Nation Chief and Council. Our Elders carry information about the Whitefeather Forest Initiative to other community members; in addition, communication is regularly conducted through the community radio. Updates are also presented in community meetings which are part of the First Nation plenary authority (*Ohnahshohwayweeneeng*).

> "What I want to say is based on traditional knowledge handed down from my Elders. This is in connection to how our people dealt with certain issues; when they dealt with these issues it was based on survival, the teachings that everything has life. That is how they based any decisions they made, it was governed by people helping other people … Our people travelled as far south as Grassy Narrows to acquire herbal medicines. Our people had relationships with other communities and because of these relationships there was trust there. They knew if there was trust there they knew there was a basis for survival. If they travelled they never took flour to make bannock, because they knew they could get what they needed along the way. Sometimes they took only a fishing net.
>
> When I look at the land as a whole, our traditional land planning area, I think about what our people did in the past. They had a kinship relationship with other people. By that kinship relationship they had help, and could help other people in the community. For instance, when someone killed a moose they would think about the whole community, they would try to give every person some meat, even if it meant to cut one shoulder into many pieces, just to make sure every person had something. This is how I see our overall plan for our Whitefeather Forest Initiative: we must base it on what our people did in the past. Others come and ask us where did we get this idea from, how did we make this plan. It is based on our past, what we learned from the past through our Elders who had a kinship relationship to other people. Our planning is based on this. We have to have a relationship with other people, to work with other people. Our vision is a way to survive, not only for us but for our grandchildren and great-grandchildren."
>
> Elder Oliver Hill (in translation)

Pikanikum Elders have directed us to work in a spirit of cooperation and harmony with other First Nations, other governments and the larger society. Dialogue with other interested parties, and especially neighbouring First Nations, has been ongoing. Pikangikum First Nation has been in regular contact with Poplar Hill First Nation regarding their interest in planning for traplines RL101, RL98 and RL 103. Our neighbours in Manitoba, Pauingassi First Nation and Little Grand Rapids First Nation, meet with us to share information and discuss interests on the two First Nation traplines that fall within Ontario.

Presentations and invitations to discuss mutual interests have been made to other First Nations in the region, as well as to public and private interest groups in the region. A summary of formal public consultations is maintained in a separate document available through the Ontario Ministry of Natural Resources (Red Lake District office). The Draft Strategy is being shared in open houses in both Pikangikum and Red Lake to invite input generally and to ensure that information is shared in a fair and open manner with all sectors. This is the third time that open houses have invited discussion of the proposed strategic direction; previous open houses were held at the Terms of Reference stage in 2003 and the Opportunities stage in 2004.

Birch Syrup Project Samples, Pikangikum Open House, 2004

At each stage of planning, a notice is placed on the Environmental Bill of Rights electronic registry to formally identify that there are opportunities for input. A decision record will be posted on the registry at the Final Strategy stage to summarize how public input was considered during planning.

> "When we hear "Keeping the Land" we know what it means. Other people outside will not know but they will eventually. When the park [Woodland Caribou Provincial Park] was created there was no dialogue, we were not asked to comment. We are attracting attention with our plan now everyone wants to have a say."
>
> Gideon Peters (in translation)

Additional consultation has included the following:

- MNDM staff advise the planning team on Provincially Significant Mineral Potential, provincial interests and opportunities.
- Part of the dialogue on protected areas has taken place in working group sessions with several NBI-associated First Nations, MNR, and representatives of environmental groups. At these sessions, there was a sharing of information and discussion of opportunities to address topics of conservation and protected areas. Pikangikum First Nation participated in the dialogue and then brought the discussion forward at planning team meetings for the Whitefeather Forest.
- Pikangikum First Nation engages in discussion with neighbouring First Nations to share and develop an understanding of overlapping interests.
- All provincial or federal agencies with mandates that overlap or extend beyond the immediate planning area are invited to attend open houses, contribute reference and policy information, and are welcome to engage in discussion of the project.

4.3 Planning Tools

Ohnahcheekayweeneeng Ahbahcheetahkuhnahn

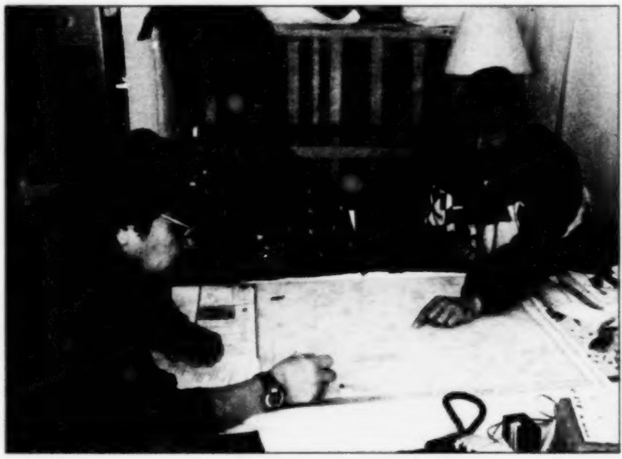
WFMC staff digitizing Indigenous Knowledge

We have relied on a set of planning tools to help us reach our goals and objectives. Several components of this toolkit have already been mentioned: meetings for cross-cultural dialogue, identification of a planning and decision-making process, and input provided through extensive public consultation opportunities. Information gathering and exchange has been critical to dialogue and decision making. Based on available information from indigenous knowledge and western science, portions of the planning area (*i.e.* "Area Dedications") have been demarcated and provided with a set of guidelines ("direction") for subsequent management of land use activities within that specific area. Each proposed land use activity (*i.e.* "Land Use Intent") is also provided with its own set of direction statements that will guide future management of that activity anywhere in the planning area where it is supported.

Zoning of the planning area (*i.e.* Area dedications) is a new approach for Pikangikum and continues to be the subject of cross-cultural dialogue.

Information - *Muhweetooneegahnahn*

Pikangikum First Nation has undertaken extensive data collection programs to support development of this land use strategy – Indigenous Knowledge data collection and a Vegetation Resource Inventory. The aim of all data collection efforts has been to gather information at both local and broader planning area scales. In this manner, the indigenous 'cultural landscape' concept has informed the Community-based Land Use Planning process, providing cultural lands values and ecological information as well as detailed plant and animal information (see special box below on cultural landscape).



Working with Elders & trapers to record Indigenous Knowledge

Indigenous geo-referenced ecological and cultural information was collected for the Whitefeather Forest Planning Area under the guidance and with the participation of Pikangikum Elders. At present, this dataset includes almost 11,000 digital entries of geo-referenced information organized into 147 categories of point, polygon and line features (*e.g.* caribou calving islands, fish spawning areas, migratory waterfowl staging areas, burial grounds, pictographs & residence sites). The indigenous knowledge dataset is a central planning dataset and has been recognized as such by the Ontario Ministry of Natural Resources.

The Pikangikum Cultural Landscape (*Beekahncheekahmeeng Ahneesheenahbay Ohtahkeem*)

The Whitefeather Forest Planning Area is a holistic network of both natural and cultural features that results from the relationship between Pikangikum people and our ancestral lands (*Ahneesheenahbay ohtahkeem*). This relationship (*kahsheemeenoweecheetahmahnk*) expresses a closeness that comes from our knowledge of the land, but also from a spiritual and emotional connection to the land.

We refer to our ancestal lands as *Ahneesheenahbay ohtahkeem* with the understanding that the landscape has been physically modified and given cultural meaning by *Beekahncheekahmeeng paymahteeseewahch*. Pikangikum people have cleared and maintained waterway channels and portages, planted *mahnohmin* ("wild rice") throughout our traditional lands, and have used indigenous pyrotechnology to enhance the abundance of waterway and wetland vegetation which supports ducks and muskrats.

Pikangikum people have also been formed by this land. Elder Whitehead Moose has put it this way: "Everything that you see in me, it is the land that has molded me. The fish have molded me. The animals and everything that I have eaten from the land has molded me, it has shaped me. I believe every Aboriginal person has been molded in this way."

For us, land and people are inseparable. Our *Ahneesheenahbay ohtahkeem* is not merely a landscape modified by human activity but a way of relating to the land, a way of being (on the land).

Our Vegetation Resource Inventory (VRI) provides information on the forest (*e.g.* age class, ecology, and productivity) that was used to make land capability maps. The VRI is a state of the art biophysical inventory that meets or exceeds all existing inventory standards in Ontario. Our VRI is not simply a timber inventory but has been developed to support environmentally sound decision-making. The VRI consists of four components:

1. Standard Forest Resources Inventory (FRI): based on photo interpretation to determine timber inventory and follows guidelines set out by the Ontario Ministry of Natural Resources.
2. Forest Ecosystem Classification (FEC): adds additional ecological data to areas described in the FRI, linking forest cover to soil types.
3. FRI Enhancements: a series of additional details (*e.g.* soil moisture, stand structure, crown closure, disturbance history) that allow for more environmentally sound forestry practices.
4. Wetland Classification: a detailed inventory of classes (*e.g.* shallow open waters, marshes, swamps, bogs & fens) including vegetation cover (*i.e.* forested, treed, grasses or shrubs).

In addition to these data sets, the Ontario Ministry of Natural Resources has added information on landforms and vegetation that can be viewed from satellite mapping and air photo interpretation, as well as the results of field surveys (*e.g.* fish and wildlife surveys, recreation potential, hydro potential, provincially significant natural heritage features). Information on the bedrock, surface geology, Provincially Significant Mineral Potential and major landforms adds to the understanding of this area as a natural system.

These data sets allow for a comprehensive review of potential benefits/opportunities, overlapping interests and potential impacts of any proposed new livelihood opportunities. Information supporting this Strategy was presented at Phase II Open Houses in June of 2004. The following maps were used in preparing this Draft Strategy and are provided in a separate document that is available on request:

1. WFMC: Indigenous Knowledge: Customary Indigenous Activities
2. WFMC: Indigenous Knowledge: Cultural & Ecological Values
3. WFMC: Indigenous Knowledge: Recreation Values
4. WFMC: Indigenous Knowledge: Tourism Values
5. WFMC: Vegetation Resource Inventory: Age Class
6. WFMC: Vegetation Resource Inventory: Forest Productivity
7. WFMC: Vegetation Resource Inventory: Merchantable Timber
8. WFMC: Vegetation Resource Inventory: Wetlands
9. WFMC: Non-Timber Forest Products
10. OMNR: Earth and Life Science Sites

11. OMNR: Hydro Potential
12. MNDM: Provincially Significant Mineral Potential

Land Use Intents – *Ahkee Kahweetahsoo eesheeyahpahtahk*

Direction on the manner in which land-based activities ("Land Use Intents") should take place was set out to identify opportunities, compatibilities and other issues. Existing and future interests for each land use and specific direction is summarized in Part Five of the Strategy. Direction for land use intents in the WFPA builds upon the existing suite of direction in Pikangikum's customary stewardship approach (Keeping the Land) and in provincial policy and legislation (*e.g.* Ontario's Policy Framework for Sustainable Forests). All land uses will be guided by the suite of principles provided in Section 2.2.

Area Dedications – *Ahkee Kaysheeohnahtahk*

Pikangikum First Nation is planning for the Whitefeather Forest as a single, integrated planning area in which all land uses are guided by our customary stewardship approach (*Ahneesheenahbay kahnahwaycheekahwin*). Within this holistic approach, Pikangikum First Nation is dedicating portions of the Whitefeather Forest Planning Area (WFPA) to the realization of specific livelihood opportunities rooted in unique sets of natural and cultural landscape features. Area Dedications (*i.e.* land use zones designed to realise the full potential of specific livelihood opportunities) are delineated:

1) on the basis of the unique natural and cultural potentials found in that area; and,
2) to best support our objectives for developing new economic opportunities for *Beekahncheekahmeeng paymahteeseewahch* while sustaining the forest for future generations.

Area dedications endorsed through the Whitefeather Forest and Adjacent Areas planning process will become primary land use designation areas in Ontario. OMNR employs land use designations to provide a geographic expression of where specific sets of land use and management policies will apply. Designations are implemented through either policy or regulation, depending on the nature of the designation. There are four primary land use designations being considered for use in the WFPA:

- General Use Areas: all land use activities are supported, with direction for sound management and orderly development.
- Enhanced Management Areas: provide more detailed land use direction in areas of special interest, features or values. A wide variety of resource and recreational uses can occur.
- Dedicated Protected Areas: an interim designation at the Draft Strategy stage, set aside to assist with the protection of special natural and cultural heritage landscape features through the prohibition of commercial foresty, mineral sector activities and commercial electricity generation.
- Cultural Landscape Waterways: a new land use category to enhance the value of waterways to visitors who wish to enjoy the land through recreation and tourism activities. These areas will be a combination of Dedicated Protected Areas and Enhanced Management Areas.

Dialogue Area – *Kahtahsheeteekin Ahyahweenahn* ᑲᑕᔑᑌᑭᓂ ᐊᔭᐃᐧᓇᓂ

An additional planning tool, the identification of a 'Dialogue Area' in the northwest portion of the Planning Area, has been employed to address overlapping planning interests between Pikangikum First Nation and Poplar Hill First Nation. It is not a zone itself but an overlay on proposed land use zones. Discussions are ongoing between the two First Nations, as explained in section 3.2. Planning for this area is being deferred until discussion and consultation is complete, at which time the area will either be assigned to agreed-upon land use designations, or withdrawn from the Whitefeather Forest Planning Area.

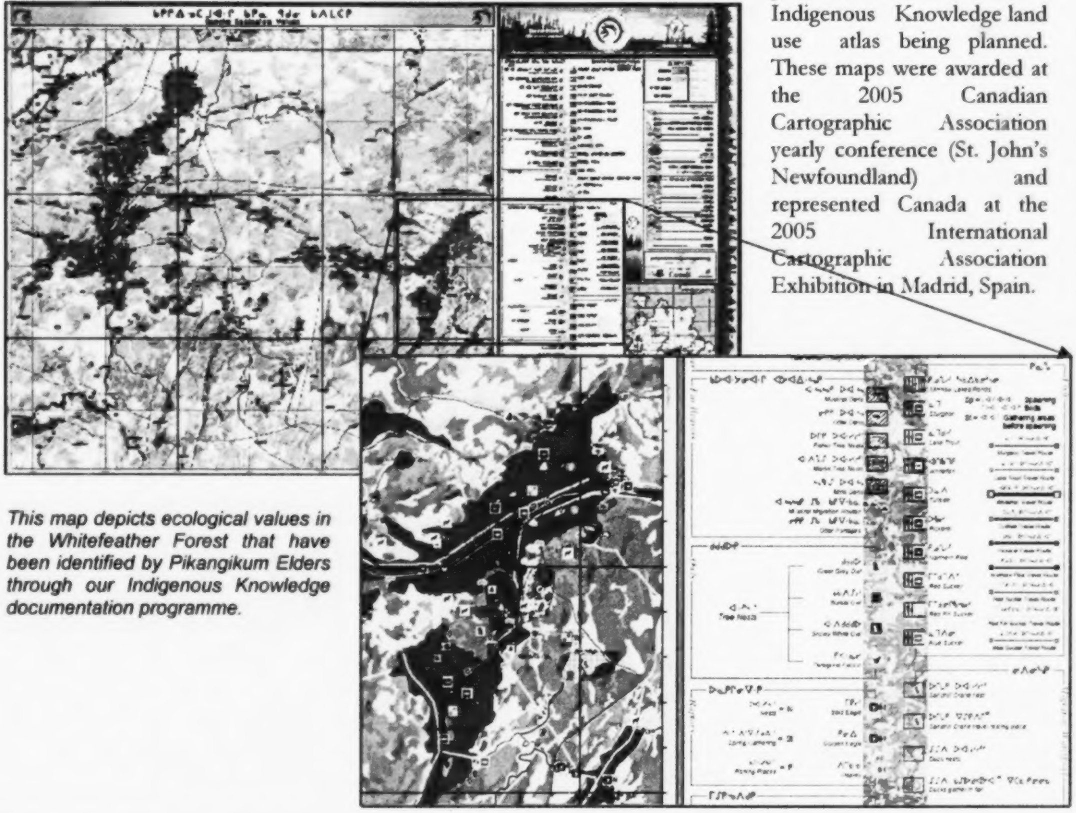
Indigenous Knowledge in Land Use Planning

Ahneesheenahbay Keekaytahmahween Ahyahbahtahk eemah Ahkeeweeohnahcheekayweeneeng

At Pikangikum, our Elders and other members with an expertise in resource knowledge and stewardship have been documenting our land-based Indigenous Knowledge tradition in order to support the WFI Community-Based Land Use Planning process. Indigenous Knowledge is the source of one of two key sets of information supporting the planning process. The other is our Vegetation Resource Inventory.

We have developed a number of Indigenous Knowledge products for the Planning Area. They include cultural and ecological information atlases. These products are key planning tools that are being used to support planning that respects the Planning Area as an Indigenous Cultural Landscape. They are also supporting our priority to protect the ecological integrity of the Planning Area. For example, we are using indigenous knowledge to identify zones and appropriate direction for new land use activities. In addition to supporting orderly planning, Indigenous Knowledge is also being used to support dialogue with interested parties. By documenting Indigenous Knowledge of Whitefeather Forest Planning Area in new media (*e.g.* maps, multimedia CD ROMs and digital "books"), we are able to show to the general public how Indigenous Knowledge is supporting the Community-Based Land Use Planning process in the Whitefeather Forest Initiative. Indigenous Knowledge products will also support the passing on of our knowledge traditions to future generations of Pikangikum people.

It is important for Pikangikum First Nation and Ontario that a common understanding of the Planning Area is developed because land-use planning in the Whitefeather Forest Initiative is occurring in a cross-cultural context. The documentation of Indigenous cultural and ecological information by Pikangikum people will enhance decision making for new land uses that respects the culture of Pikangikum people and our indigenous stewardship responsibilities; these responsibilities are strongly oriented to the local scale and are being integrated with the broader scale responsibilities of Ontario. The Indigenous Knowledge maps that Pikangikum First Nation has produced will the basis for an Indigenous Knowledge land use atlas being planned. These maps were awarded at the 2005 Canadian Cartographic Association yearly conference (St. John's Newfoundland) and represented Canada at the 2005 International Cartographic Association Exhibition in Madrid, Spain.



This map depicts ecological values in the Whitefeather Forest that have been identified by Pikangikum Elders through our Indigenous Knowledge documentation programme.

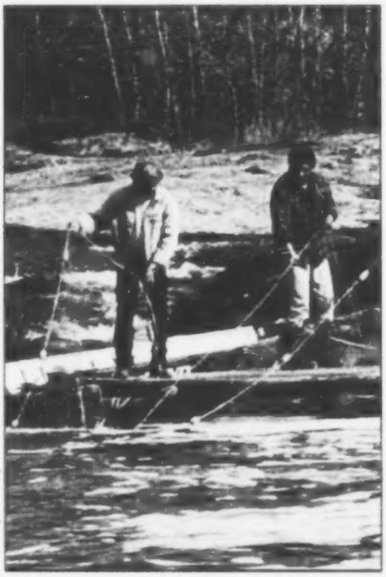
PART FIVE: LAND USE INTENTS

Nah-nahn: Ah-kee Kah-wee-tah-soo-ee-shee-yah-pah-tahk

The three components of *Cheekahnahwaydahmungk Keetahkeemeenaan* (*i.e.* Stewardship Strategy, Customary Activities, Economic Development) capture the guiding direction of Pikangikum Elders while also reflecting the broader-scale interests for the social, economic and environmental well-being of Ontario. Our understanding of *Cheekahnahwaydahmungk Keetahkeemeenaan* (Keeping the Land) provides direction and clarity in the search for orderly development of new land use activities (*ohshkee ohtahchee eeteesooweenahn*) in the Planning Area. Management direction for specific land use intents and, in many cases, our specific vision for each land use intent is provided below. These management requirements are the means by which community goals will be achieved in conjunction with a system of land use dedications (described in Part Six below).

5.1 Customary Land Uses

Ahneeshnahbay Ahkee Weeohtahcheeeteesooweenahn



Fishing on Dog Rib Rapids, Berens River

Customary land uses include traditional pursuits protected by Treaty and Aboriginal rights, (including but not limited to trapping, hunting, fishing) and other historical livelihood activities. Some of these customary land uses, such as trapping and fishing, have provided *Beekahncheekahmeeng paymahteeseewahch* with incomes. Customary land uses will be integrated with new income based livelihood opportunities in the Whitefeather Forest. Consensus on the appropriate balance of traditional and new economic activities will be achieved through dialogue with Pikangikum First Nation members knowledgeable about these uses. Customary land uses will be protected by maintaining the landscape features of the Whitefeather Forest, including especially its character as a remote northern boreal forest which is home to an abundance of plant and animal life; preserving wildlife habitat will be a central principle for supporting traditional land-based pursuits.

Vision: Maintain the practice of deeply rooted and culturally vital customary livelihood activities — including but not limited to hunting, fishing, trapping, gathering and craft making — in a manner that nurtures the cultural identity and well-being of *Beekahncheekahmeeng Paymahteeseewahch* and supports the maintenance of an Indigenous Knowledge tradition of the land that will make a vital contribution to contemporary resource management in the Planning Area.

Integrating Customary Land Uses & New Livelihood Pursuits

Neeshooneekahtahkeen ohnoh: Ahneesheenahbay Weeohtahchee-eeteesooweenahn meenah Ohshkee Ohtachee-eeteesooweenahn

In planning for new livelihood opportunities Pikangikum First Nation knows there will be times when new livelihood activities will impact on customary land uses. For example, road building and forestry operations may lead to a temporary displacement of wildlife within a given area. Pikangikum Elders have said they want to do a different kind of forestry, one that has a light footprint and protects the land. In this way forestry will be like fire which is a part of our landscape. Fire though is unpredictable, an Act of God, whereas forestry will be conducted under our guidance.

As part of our precautionary approach, and guided by our *Anneesheenahbay kahnahwaycheekahwin*, we will need to address the potential for conflict between customary and new land uses. There will be a community-based process to discuss the potential for impacts on customary pursuits and mitigate any potential effects in a manner to be determined by *Beekahncheekahmeeng paymahteeseewahch*, working with those people who are out on the land, our keepers of the land. The First Nation will be responsible for ensuring that those who may be affected by new activities are informed and involved in decisions that will have an impact on their customary pursuits.

Direction:

- Pikangikum Indigenous Knowledge of the land and our *Ahneeshsheenahbay kahnahwaycheekahwin* will play a fundamental role in the conservation of biodiversity and maintenance of ecological integrity in the Planning Area and will contribute to promoting this objective at a broader scale.
- Customary livelihood activities (*ootahchee eeteesooweenan*) will continue to be managed through Pikangikum customary practices and values.
- Transmission of Indigenous Knowledge will be important to the preserving of customary livelihood pursuits and sustaining the land.
- Planning for customary activities will acknowledge, both in design and management, the historical contribution of *Beekahncheekahmeeng Paymahteeseewahch* to enhancing diversity and abundance on the landscape.
- Customary land-based practices will be integrated with forest management and all other uses with the goal of achieving a holistic approach that balances needs and opportunities.
- Existing traplines and the leading role head trappers will be play in guiding customary activities within their respective traplines will not change.
- In planning new land use activities:
  - a community approach will guide the complementary practice of customary and new uses in any given area, and determine what are the most culturally and ecologically appropriate tools and practices to achieve Keeping the Land;
  - describe possible local effects of new uses on existing and customary activities; describe measures to prevent effects where possible, and mitigate where necessary;
  - preliminary steps to developing new land use proposals will include obtaining full consideration information on customary land uses within the specific area under consideration;
  - planning will respect the importance of customary pursuits and the role they will play in continuing the relationship between Pikangikum people and our ancestral lands;
  - *Beekahncheekahmeeng paymahteeseewahch* who are knowledgeable about the land will provide information and guidance on ecology and customary uses, as well as provide more general input into the proposed new land use.

Customary activities will be addressed in this manner across the entire Planning Area.

5.2 Commercial Forestry

Shooneeyah Weemeeteekohkaywin / Keeshka ahkwaywin

Pikangikum Vegetation Resource Inventory (VRI)

There is a substantial forested land base for the development of ecological and economically sustainable commercial forest operations in the Planning Area. Pikangikum Elders have long known the value of our forest and the potential for forestry on our ancestral lands. Pikangikum Elders have looked at the land base and have guided the dedication of lands for forestry where Pikangikum people consider forestry to be a land use that is compatible with traditional and other uses. Capability/potential for forestry has been determined through our Elders' Indigenous Knowledge and our Vegetation Resource Inventory.

After reviewing available information, the community has dedicated a significant area to forestry to allow for the development of a robust, commercially viable forestry operation that will provide major long-term benefits to our growing population. Forestry opportunities will be developed as a community-based enterprise in which Pikangikum First Nation members have a controlling interest and an equal share of benefits. This will ensure that Pikangikum people are the primary beneficiaries from commercial forestry opportunities in the Planning Area.

> "This is my desire, to work in the area of forestry, because we have good timber in our forest. If we go through with our planning process to do forestry we can create employment for our people in the making of lumber. If we are successful in obtaining our forestry [forestry tenure] we will achieve a landmark that will help us in our future forestry endeavours."
>
> Elder George K. Strang (in translation)

Vision: Internationally acclaimed community-based forest management supporting commercial forestry partnerships led by our First Nation and guided by our Elders, where the forest as an indigenous cultural landscape with its cover, biodiversity, and remoteness, is maintained over time to sustain Pikangikum culture and environment and renew our economy. Forestry in the Planning Area will provide primary economic benefits to *Beekahncheekahmeeng paymahteeseewahch* and will contribute to the forest economy of Ontario.

Direction:
The proposed activities of forestry must be enabled with new Environmental Assessment Act coverage (*i.e.* approval or declaration order) for this area. OMNR will seek this coverage that sets out direction for the manner in which forestry can proceed. The following guiding statements are preliminary and will inform the preparation of an EA submission and subsequent forest management planning.

Forestry will be conducted in a manner where:

- *Beekahncheekahmeeng paymahteeseewahch* continue to exercise our responsibilities as keepers of the land.
- Customary pursuits (*e.g.* trapping) and values (*e.g.* medicines) are maintained or, where possible, enhanced.
- Cultural values and sites of special significance will be identified and protected.
- Outcomes will inform an adaptive management approach, rooted in Pikangikum Indigenous Knowledge and the best of western science.

- The future forest is one in which the forest cover and composition of the area, with its diversity and abundance is sustained over time, as it was given to us by the Creator.
- Remoteness objectives are guided by a strategic access approach and addressed through the use of economically viable harvesting methods and technology, and silvicultural techniques that minimize road construction.
- Harvesting activities are modelled after natural disturbance and use natural boundaries.
- An ecological approach to forest management will be adopted that is in harmony with a broader scale fire cycle and fire mosaic (*baypeekahncheezhenahgoh* or *baypeekahcheenahzeennahteg*); this is compatible with sustaining woodland caribou populations.
- Silviculture practices promote natural regeneration through the use of prescribed burning, prescribed fire and seeding.
- Timber harvesting and silviculture technology favours techniques that result in a light footprint on the land.
- Healthy, self-sustaining fish and wildlife populations are supported.
- The special needs of species at risk are addressed (*e.g.* landscape habitat needs of woodland caribou).
- Waterbodies and headwater areas are not harmed and healthy aquatic ecosystems are sustained.
- Operations are planned in an open manner respecting the knowledge and views of Elders, trappers and other interested parties.
- Economic benefits continue to flow to *Beekahncheekahmeeng paymahteeseewahch*.
- Resource management planning will recommend areas proposed for commercial forestry activities which may warrant a higher level of fire protection than that currently in place under the Provincial Fire Strategy.

Determining Forestry Opportunities using the Best of Western Science

Kayoochee-ohnahcheekahtahgkeen Meeteekohkaywin ahyahbahtahg Waymeeteekohshee Weekahkeetahway Taahmoowin

Identifying forestry opportunities, and in particular the delineation of an area dedicated to community forestry, has been rooted in the Vegetation Classification Inventory, or Vegetation Resource Inventory (VRI), developed by Pikangikum First Nation. Our VRI is a "state of the art" biophysical inventory that provides data on land capability for forestry in the Whitefeather Forest and Adjacent Planning Areas. The VRI indicates there is a robust forestry opportunity in the Planning Area that will support the community economic development goals of Pikangikum First Nation.

Our VRI is not simply a timber inventory (*i.e.* a Forest Resource Inventory) but links forest cover to soil types and provides details on, for example, soil moisture, wetland types, crown closure, and disturbance history. These details allow for more environmentally sound forestry practices. The VRI, in combination with our Elders' Indigenous Knowledge, has also supported the design of dedicated Protected Areas through, for example, identification of woodland caribou critical habitat.

Samples of maps that have been produced out of the VRI and which were used in designing Area Dedications are presented in a separate document that is available on request.

5.3 Non-Timber Forest Products

Nahnahtookkaykoon Kahohcheeohsheecheekahtayk eemah Ahkeeng

Mahnohmin "wild rice" (photo: Jane Drieger)

Pikangikum First Nation is seeking to develop commercial opportunities for community-based enterprises that make use of non-timber forest products (NTFPs). Historically, Pikangikum people have made use of various NTFPs for food (*e.g.* berries, teas, wild rice), medicines, and construction of domestic necessities (*e.g.* baskets, snowshoes, *tikinahgahn*, rabbit-fur blankets).

Community-based enterprises that are based on harvesting and processing non-timber forest products will be complimentary to traditional pursuits that are part of the household economy; they will be rooted in a community-based enterprise model in which all Pikangikum First Nation members will have a controlling interest and an equal share of benefits. This will ensure that Pikangikum people are the primary beneficiaries of any NTFP development in the Whitefeather Forest Planning Area. Potential enterprise developments may include those based on resources that were not customarily harvested by Pikangikum people or compounds that might be isolated from forest products.

Pikangikum First Nation will work with the OMNR to develop First Nation-led planning and management responsibilities for non-timber forest product development within the Planning Area. NTFP management will be directed at supporting the economic development of Pikangikum people while maintaining our stewardship responsibility for these resources.

Vision: The renewal of the economic value of non-timber forest products (NTFPs) for *Beekahncheekahmeeng paymahteeseewahch*, supported by a rich Indigenous Knowledge tradition concerning the significance and appropriate uses of NTFPs, where the forest, its diversity, cover and resource abundance is maintained over time. NTFPs harvested and processed from the Whitefeather Forest will provide primary economic benefits to *Beekahncheekahmeeng paymahteeseewahch* and will contribute to the forest economy of Ontario in a manner that respects the northern boreal forest character of the landscape.

Direction:
Non-timber forest product development opportunities will be conducted in a manner where:

- Traditional (personal) uses are protected and preserved.
- Commercial opportunities support Pikangikum's employment and economic renewal objectives.
- Cultural guidance directs existing and new uses of NTFPs.
- Resource management plans are responsive to and/or guide NTFP opportunities.
- Area dedications support the development of NTFP opportunities (opportunities for NTFP enterprise development will be kept open in all land use dedications).
- Special sites are identified and protected by community direction.
- Preliminary steps to developing new land use proposals will include obtaining full consideration information on customary land uses within the specific area under consideration.
- *Beekahncheekahmeeng paymahteeseewahch* who are knowledgeable about the land will provide information and guidance on ecology and customary uses, as well as provide more general input into the proposed new land use.
- Roads can be a tool to enhance access to NTFP opportunities and a strategic access plan will consider this.

5.4 Mineral Development

Nahnahtahwahseeneewaywin meenah Ahseeneekaywin

Mineral exploration has been taking place within the Whitefeather Forest Planning Area (WFPA) however there are no mines within the WFPA at this time. At present, Pikangikum First Nation has not established relationships with the mining industry or any of its interests (*e.g.* claims) in the WFPA. Pikangikum is working with MNDM to share information about the current status of mineral exploration in the WFPA. Mineral exploration activities meet environmental objectives by Pikangikum working with partners, MNR and MNDM. Responsibility for regulation of mining exploration rest with the Ministry of Northern Development and Mines (MNDM).

Where mineral sector activities proceed, Pikangikum will seek sharing of benefits through cooperation between the First Nation, Ontario and the mineral industry. Development of mineral opportunities will contribute to the goal of the community to address urgently needed employment opportunities for Pikangikum youth. It is a goal of Pikangikum First Nation to gain significant benefits from and contribute to a vibrant mineral industry in Ontario.

Where areas of Provincially Significant Mineral Potential (PSMP) overlap with areas where the community has identified land use intents that exclude mining activities, the goal has been to achieve consensus on the balance between areas of exploration and areas excluded from exploration in a dialogue with industry representatives.

Vision: Activities in the mineral sector carried out within the Whitefeather Forest Planning Area will be acclaimed for: their protection of the boreal forest; the spirit of collaboration in which they are carried out; the environmental benefits that are realized through partnerships between the Indigenous Knowledge tradition of Pikangikum and the larger society; the respect for the culture of *Beekahncheekahmeeng paymahteeseewahch*; their contribution to the economic renewal of Pikangikum and the economic health of Ontario.

Direction:
Mineral exploration and development opportunities will be conducted in a manner where:

- Following Best Practice guidelines will be encouraged. Best Practice guidelines for mineral exploration in the Whitefeather Forest Planning Area EMAs are being developed by MNDM and MNR in consultation with Pikangikum. These guidelines will stress the cultural and ecological integrity of the WFPA and in particular the collaboration between the community of Pikangikum and the mineral exploration industry. They address the exploration industry's responsibilities, such as for:
  - discussions and consultations prior to work programs;
  - potential sensitivities associated with fish and fish habitat, wildlife, downstream water quality, marshes and wetlands;
  - all natural heritage, recreational, fish and wildlife, tourism, and forestry values in the area of proposed work;
  - minimizing of surface disturbances near streams and ponds.
- Special sites of cultural significance can be identified by Pikangikum First Nation and provided to MNDM for withdrawal from mineral sector activities.

- Mineral sector activities will respect the WFPA remoteness objective.
- The strategic access planning approach will consider opportunities to enhance mineral exploration opportunities in areas where this is a permitted activity.
- Area dedications guide the integration of mineral sector with other uses in area dedications.
- This land use contributes to Pikangikum's objectives for economic renewal and employment opportunities.
- Provincially Significant Mineral Potential analysis and Indigenous Knowledge provides guidance to mineral sector opportunities.

5.5 Tourism
Kahsahkeecheekahtaykeen Ohchee Ahkeeng

Outpost in the Whitefeather Forest (photo: Tracy Ruta)

Ecologically sustainable and culturally appropriate tourism in the Planning Area will support the economic renewal of Pikangikum people and contribute to the development of a vibrant tourism sector in Northern Ontario. Tourism in the Whitefeather Forest Planning Area (WFPA) is already an important part of Ontario's tourism industry and includes resource-based activities such as hunting and fishing. New opportunities for cultural tourism, as well as wilderness/adventure tourism will be explored by Pikangikum.

Pikangikum currently operates a network of ten outpost camps within the WFPA and has identified additional sites for a proposed eco-cultural tourism initiative. Eco-cultural tourism will involve taking visitors out to learn about the land from a Pikangikum *Ahneesheenahbay* perspective; in other words, natural experiences will be combined with cultural teachings, including the Keeping the Land indigenous resource stewardship of Pikangikum people. This offers the potential to provide interpretation of the land as an indigenous cultural landscape, a holistic network of natural and cultural features that is the product of historical interaction between Pikangikum people and their surroundings.

The Pikangikum cultural landscape, our *Ahneesheenahbay ohtahkeem*, and our intact, living *Ahneesheenahbay* culture are the basis for unique tourism offerings in the Planning Area (*e.g.* pictographs, natural and cultural heritage landforms, heritage resources). These internationally significant opportunities for tourism increase the potential for World Heritage Designation by the UNESCO World Heritage Center.

The majority of the 53 existing tourism operations in the WFPA are remote. They rely on the values provided by an absence of road access, the presence of natural and cultural landscapes, and high quality fish and wildlife resources. The Draft Strategy recommends that a number of existing tourism operations be part of proposed dedicated protected areas. The objectives for dedicated protected areas areas are compatible with sustaining tourisms values and promoting strong businesses. Tourism values will also be a strong consideration in strategic access planning, and will be addressed in detail in subsequent resource management planning processes, such as forest management planning. Pikangikum First Nation recommends the adoption of the Resource Stewardship Agreement (RSA) approach in future forest management planning to support business to business negotiations that will ensure all values are carefully considered. OMNR will support these discussions through the RSA approach.

Pikangikum First Nation will lead the development of new eco-cultural tourism enterprises in the Whitefeather Forest Planning Area to support our vision. Dialogue with existing tourism operators will be aimed at developing relationships that support the protection of cultural landscape values, contribute to objectives for remoteness and enhance new eco-cultural tourism opportunities for the community.

In several areas of the WFPA, there is a clustering of existing tourism operations and a high density of cultural and traditional activities: *Ohohzahgaheegahn* (McInnes Lake), *Geecheewahshaygahmeesheeng* (Cairns Lake), *Maymaygwahsheewahk* (Mamakwash Lake), and the North Shore of Nungesser Lake (*Sahkeesahkahkahteekoh weesuhkaheegahn*). The remaining tourism establishments are scattered across the WFPA. All locations in the WFPA are important to *Beekahncheekahmeeng paymahteeseewahch* and Pikangikum welcomes dialogue with tourism operators to establish cooperative relationships, understand values and business interests, and discuss future directions. Pikangikum will seek to begin dialogue in the areas of shared interests noted above.

Area dedications that have been designed to reflect the existing tourism operations and values, and to provide for future tourism opportunities, are provided in Part Six. Dedicated protected areas, enhanced management areas and cultural landscape waterways offer a focus that is highly complementary to remote tourism. In General Use areas, the RSA mechanism is recommended for future forest management planning.

Vision: World-class tourism opportunities, including the development of new internationally attractive eco-cultural tourism opportunities and partnerships, that feature and support the protection of the Planning Area as an indigenous cultural landscape and are part of the northern boreal forest, which sustain the culture of *Beekahncheekahmeeng paymahteeseewahch* and contribute to their economic renewal.

Direction:
Tourism in the Whitefeather Forest Planning Area will be conducted in a manner which:

- Protects features, and the relationships of Pikangikum people to them, that sustain customary uses that are integral to our culture and way of life.
- Builds upon the interpretation of the Planning Area as an indigenous cultural landscape and sustains this landscape into the future.
- Retains remoteness through a strategic access planning approach.
- Supports the acquisition of a UNESCO World Heritage designation within the Planning Area.
- Identifies areas and develops opportunities that respect the ecological and cultural importance of water to Pikangikum people and the broader public.
- Employs eco-cultural tourism certification together with community standards for culturally appropriate tourism.
- Respects existing tourism interests in the Planning Area, including the associated existing activities of hunting and fishing.
- Recommends the use of RSAs in subsequent forest management planning.

5.6 Recreation

Nahnahtook Eesheecheekayweenahn ohchee Ohtahmeenohwin

Paul Moose & Tom Turtle on Caribou Research field trip (photo T. Ruta)

Beekahncheekahmeeng paymahteeseewahch have always incorporated the physical and spiritual enjoyment of the land, water and air as a part of our daily life on the land. Elder Whitehead Moose explains that when you go out on the land, the land gives you what you need to be refreshed and renewed (to be "re-created"). As Elder Solomon Turtle explains, recreation is not an activity set aside for cerain days or seasons but a way of life lived out on the land year round that brought healthful benefits, physically, emotionally and spiritually; it helps keep Pikangikum people in touch with the land.

Community-based planning for recreation, in keeping with the above teaching from our Elders, will promote opportunities for enhancing the health and well-being of both residents and visitors through the enjoyment of remote, outdoor experiences within the Planning Area. Planning for recreation will promote, maintain or enhance opportunities for a diverse range of recreational values and uses across the planning area landscape (*e.g.* fishing, hunting, canoeing, wildlife viewing, hiking, swimming, snowmobiling, and camping). Outdoor recreation opportunities will range from high-intensity day-use to low-intensity wilderness experiences. Opportunities provided will be a mix of both commercial and non-commercial recreation.

As stated in "Our Sustainable Future", OMNR seeks to enhance the quality of life for all Ontarians through the use and enjoyment of natural resources. Recreation opportunities on the WFPA will contribute to achieving this strategy.

> "How I would define recreation would be how we used to live, living the nomadic life, going from one place to the next; coming here, staying for a few days, and going out the next day. That's how we lived and that's how I would define recreation. We enjoyed doing that; it gave us exercise. We were always out on the land. The Aboriginal way of getting exercise was not just for the sake of getting exercise; it was our way of life, living off the land, surviving off the land. It took all of you, every area of your life physically ... It was a good tough life and it was worth it because of all the exercise we got."
>
> Elder Solomon Turtle (in translation)

Vision: Recreation opportunities and partnerships compatible with sustaining the character of the Planning Area as an indigenous cultural landscape and part of the northern boreal forest and which respects the culture of *Beekahncheekahmeeng paymahteeseewahch*.

Direction:

The recreation objective will be addressed by:

- Recognition that opportunities must protect landscape features and the relationships of Pikangikum people to them, sustaining customary uses that are integral to our culture and way of life.
- Promoting activities that support self-sustaining fish and wildlife populations.
- Recognizing that recreation interests (*e.g.* wilderness canoeing, hunting & fishing) can be both enhanced and negatively affected by access. The strategic access planning approach will:
    - consider the identified specific opportunities and anticipated intensity of use
    - consider the recreation values associated with both remoteness and access

  - recommend management tools to achieve objectives (*e.g.* boat cache agreements, access points, non-resident Crown land camping green zones)
  - bring forward information on the location of ancient and traditional summer and winter trails (trails, canoe routes, snowshoe and toboggan) which will support recreation interests
- Employing a recreational spectrum approach (from low intensity to high intensity, remote to accessed) to assess opportunities and design appropriate level of infrastructure. Specific facilities planning (*e.g.* land use permits for facilities) will be subject to the OMNR Resource Stewardship Class EA and the Public Lands Act.
- Encouraging development of specific areas identified with potential for recreation (*e.g.* traditional trails and campsites, interpretive trails). In the Draft Strategy, two areas are assigned to an enhanced management area category for recreation:
  - Pineridge Ridge recreation area: This area has access in the OLL planning area. It has high quality recreational landscapes which provide access to water affording the opportunity for angling, boating and beaches capable of supporting family beach activities, recreation lodging, backcountry recreation, etc.. This area has immediate interest to OMNR and the community of Red Lake since it is currently accessed. It is recommended that a design for this area be prepared as soon as possible.
  - Serpent River: This stretch of river is identified has having capabilities for supporting canoeing. It is recognized as being an existing canoe route that offers Class 1 and Class 3 white water rapids.
- Additional areas that Pikangikum has identified as suitable to supporting recreation interests, assigned with compatible land use dedications, are: McInnes Lake, Mikaiami Falls, Berens Lake, Stormer Lake and East Kirkness Lake. McInnes Lake is a lake trout lake and, as such, the Northwest Region Policy on Shoreline Development on Lake Trout Lakes applies. In this policy, sustaining the lake trout population is a key consideration in all planning and land use direction.

Pikangikum First Nation will continue to work with the OMNR in the future to identify potential recreation areas in the WFPA, as additional site-specific information becomes available through subsequent planning processes such as resource management planning or access planning. All area dedications can support the promotion of compatible recreation opportunities.

5.7 Strategic Access/Infrastructure - *Keecheeohnahcheekayweenahn: Meekahnah, Eshkaytaywayahb meenuh Eshkohtay Kayohgeemuhkahg*

Pikangikum Winter Road (photo Jane Drieger)

Existing infrastructure in the Whitefeather Forest Planning Area includes the Nungesser Road, the Pikangikum Emergency All Weather Road, and an approved power corridor. First Nations north and west of Pikangikum (North Spirit Lake, Sandy Lake, Deer Lake, Poplar Hill) have expressed an interest in the development of large-scale infrastructure, including road networks and power grids that might pass through the Whitefeather Forest Planning Area. Pikangikum First Nation respects the infrastructure development priorities of neighbouring First Nations for their own ancestral lands and is seeking to build consensus-based arrangements where these priorities involve the WFPA.

Pikangikum First Nation and OMNR consider it important that the strategic direction provided by this Community-Based Land Use Strategy be incorporated with planning for the development of all future access development. It is beyond the scope of this Land Use Strategy to provide detailed planning of access roads since all the necessary information is not yet in place. Detailed planning of access will take place in the preparation of resource management plans (*e.g.* forest management and protected area management plans); it can also take place in other processes such as an environmental assessment for an all-weather road. The provision of sound strategic access direction is necessary to avoid conflicts in these more detailed planning processes.

Therefore, the Draft Strategy recommends that a strategic access planning approach be adopted to ensure the careful consideration of the Whitefeather Forest Land Use Strategy objectives, information and guiding direction in all future access planning. A strategic access planning approach involves providing recommendations in advance of, and to support, decision making. It should provide a comprehensive view that will:

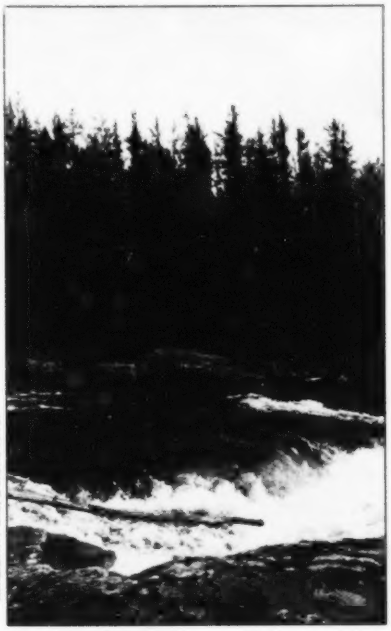
- describe links between processes (*i.e.* synergies and overlaps)
- bring forward the Land Use Strategy information on area dedications, objectives and principles guiding land use
- gather available information relative to access opportunities, and concerns (*e.g.* caribou mosaic, recreation and tourism interests, anticipated wood flow)
- identify appropriate and effective access control mechanisms
- describe anticipated issues

In terms of commercial waterpower generation, a review of the WFPA identified that waterways in the WFPA are mostly headwaters with limited hydro-electric generating potential. Where there is potential for small-scale hydro in the WFPA, such as on the Berens and Throat rivers, consensus within Pikangikum First Nation will need to be developed prior to any decision to undertake the development of proposals for site selection, sustainability objectives and the mitigation of impacts on other land uses. Small-scale community use (*i.e.* non-commercial waterpower generation) is compatible with dedicated protected area designations.

Direction:

- Recognize the importance of providing access for both community and resource use.
- Employ a strategic access planning approach to provide input to future access planning processes (*e.g.* forest management planning, protected area management planning or environmental assessment processes) associated with proposals such as for:
  - An all-weather road network to northern communities
  - Major river crossings, associated with the all-weather road network, winter road network or anticipated forest access roads
  - Accomodating multiple use interests in the vicinity of McInnes Lake
  - Access point planning to enhance tourism and recreation opportunities in dedicated protected areas or other locations
- Employ a strategy of minimizing road construction needs throughout the WFPA and employ access tools that will contribute to Pikangikum's commitment to remoteness.
- All infrastructure development will proceed in a manner that does not negatively affect ecological processes, that protects special natural and cultural features and that meets all provincial policy direction.

5.8 Dedicated Protected Areas


Mikaiaimi Falls, Berens River

As a land use intent, dedicated protected areas are the umbrella for several new opportunities, all of which are complementary to the purpose of protecting specific values and landscapes. The overall goal of this stewardship intent is to contribute to the conservation of biodiversity and maintenance of ecological integrity in the Whitefeather Forest Planning Area, the Ecoregion, and Ontario as a whole. This land use intent excludes commercial forestry, mineral exploration, mining, and commercial hydro-electric development; it is also incompatible with road building, aggregate extraction, peat extraction and any other industrial uses. At the same, it allows for the use of forest resources such as non-timber forest products to support livelihood activities, especially those deeply rooted in our culture and historical livelihood activities. Natural and cultural heritage features in the Planning Area provide extensive opportunities to experience tranquility and hence activities such as eco-cultural tourism, recreation and appreciation will be enhanced by this land use intent.

The planning, design and management of Protected Areas, and the suite of activities within Protected Areas, can provide opportunities for partnerships, employment and direct economic benefits for Pikangikum. A benefit from having forestry, mineral sector and hydro activities excluded from Protected Areas is that these areas can serve as benchmarks for ecological processes and cultural activities within other areas where these new uses are permitted. Protection can be achieved in a variety of ways, at different scales and to different degrees, under the guidance of our customary stewardship approach for *Cheekahnahwaydahmahnk keetahkeemeenahn* ("Keeping the Land"). Securement vehicles such as provincial parks or conservation reserve may be used to provide certainty to this land use intent.

Vision: An innovative and internationally acclaimed network of dedicated protected areas achieving conservation and natural and cultural heritage features representation in the Whitefeather Forest Planning Area that celebrates and sustains the northern boreal forest and indigenous cultural landscape of Pikangikum people, and which also contributes to a larger network of Protected Areas showcasing the First Nation's and Ontario's natural and cultural heritage.

Direction:

The designation of areas noted as 'dedicated protected areas' in this strategy will be determined through continued dialogue between OMNR and Pikangikum First Nation. Public consultation opportunities will be provided with proposals for new policy direction and the regulation of protected areas. In the Draft Strategy, the following direction is proposed:

Dedicated protected areas in the Whitefeather Forest Planning Area will be managed in a manner which:

- Respects and sustains Pikangikum cultural landscapes.
- Emphasizes the teaching and transmission of the Indigenous Knowledge tradition of Pikangikum people.
- Maintains land use activities that keep people in touch with the land, supporting our Aboriginal culture and relation to the land.
- Sustains the geological, aquatic and terrestrial diversity and special features or elements such as landforms in the Planning Area.

- Maintains the forest cover, with its unique northern boreal character, including the use of fire for renewal.
- Maintains the remote, deep forest (*nohpeemahkahmik*) and undeveloped, clean waterways as the Creator provided.
- Contributes to sustaining wildlife habitat, particularly for the needs of species at risk such as woodland caribou.
- Identifies and protects specific sites with cultural or natural heritage significance.
- Excludes commercial forestry, mineral exploration and mining, and commercial hydro-electric development.
- Excludes industrial peat extraction and aggregate extraction.
- Provides further direction for the appropriateness of specific resource management, commercial and recreation activities, upon confirmation of a protected area designation through cross-cultural dialogue.
- Recognizes fire as an ecological process fundamental to maintaining ecological integrity and ecosystem health. Fire management in dedicated protected areas will be carried out as in the adjacent fire management zone unless alternate direction is specified through an approved fire or resource management plan.
- Describes and provides for a range of distinctive outdoor recreation experiences, including eco-tourism ventures that will contribute to Pikangikum's economic renewal.
- Promotes opportunities to discover and experience this distinctive area through both existing tourism and new ecocultural tourism ventures.
- Promotes sharing of benefits through partnerships.
- Contributes to the completion of Ontario's system of Protected Areas and to the nomination of a World Heritage Site designation.

Keetoomay Keewayahtoon ("give back or return to the land")

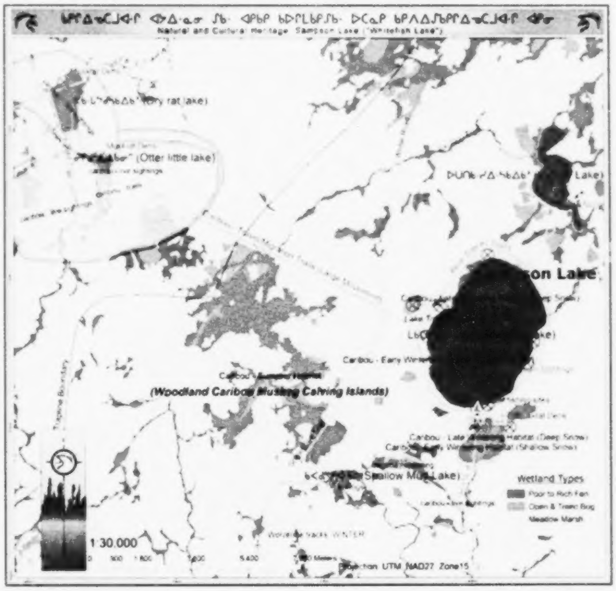
An important part of our *Ahneesheenahbay kahnahwaycheekahwin* (customary stewardship approach), is the understanding that as we accept the gifts of the land given to *Beekahncheekahmin paymahteeseesahch* by the Creator, we must give back to the land. All of our customary land use activities, and the new uses which we are planning for, will be carried out through this kind of reciprocity with the Creator.

For instance, as Elder Oliver Hill has explained, when we harvest beaver or fish we return the bones to the water while saying a traditional prayer to these animals which have given themselves to us for our survival; in doing so, we will let the fish know: "you are going to swim these waters again." In the same way, when we hunt for ducks, *Beekahncheekahming paymahteeseewahch* will tie the duck wings together and put them in a tree to respect the ducks, to return something to the land.

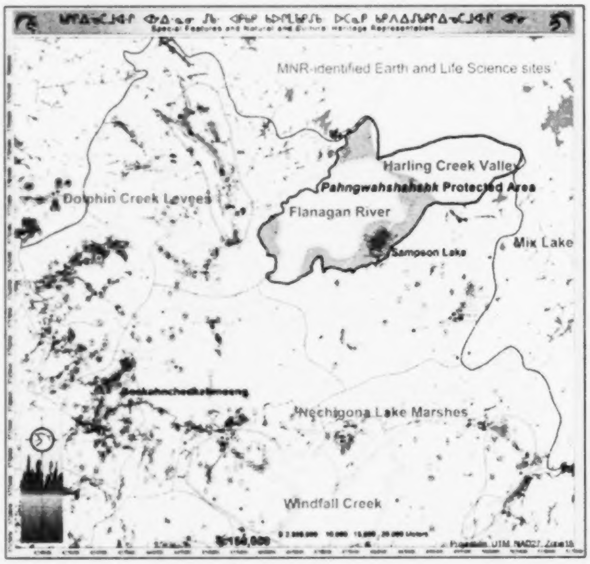
In this way we are able to maintain the renewal of life, to maintain our responsibility to the Creator to Keep the Land (*kahnahwayndahn keetahkeem*). With all new land uses *Beekahncheekahmeeng paymahteeseewahch* will maintain this relationship of reciprocity with the Creator by taking only what we need and respecting the gifts of the Creator by giving back to the land on which we all depend.

New Approaches to Landscape Scale Protection

Ohshkee ohnahcheekayweenahn ohchee Ahkee Kahtahsoheesheenahgwahk Kaysheekahnahwaycheekahtahk


Natural and Cultural Heritage Sampson Lake ("Whitefish Lake")
rat lake)
(Otter little lake)
Lake)
Sampson Lake
ke)
Caribou - Early Winter
(Woodland Caribou Muskeg Calving Islands)
Caribou - Late Wintering Habitat (Deep Snow)
Caribou - Early Wintering Habitat (Shallow Snow)
Shallow Mud Lake)
Wetland Types
Poor to Rich Fen
Open & Treed Bog
Meadow Marsh
Wolverine tracks WINTER
Trapline Boundary
1:30,000
0
900
1,800
5,400
Meters
Projection: UTM NAD27 Zone15

The area surrounding Sampson Lake (known to Pikangikum people as *muhkuhteekuhmahgkoosuhkuneegun*, or "big bellied whitefish lake"). In this area there are extensive *mahshkeek* ("muskeg" peat bog and fen wetlands) that form the headwaters of the Flanagan River, which is part of the Severn River watershed. This remarkable network of wetlands also drains into the Throat River and McInnes Lake which are part of the Berens River watershed. Elder Norman Quill has identified many important and unique natural values in the area (see map at right). For instance, Norman has affirmed how these wetlands are like a giant sponge that filters and purifies water in that area. The muskeg areas are also important woodland caribou calving "islands"; in fact the entire area was frequented by woodland caribou, as Norman has explained, until large portions of the forest were burned off by fire in 1988. The Sampson Lake area wetlands are home to a creature known as *Pahngwahshahshk*, a large muskrat with large fangs as well as waterfowl, pelicans and Sandhill cranes. Sampson Lake itself is a singularly unique shallow clearwater lake with an abundance of superb quality whitefish known for their unusually large bellies.


Special Features and Natural and Cultural Heritage Representation
MNR-identified Earth and Life Science sites
Harling Creek Valley
Pahngwahshahshk Protected Area
Dolphin Creek Levees
Flanagan River
Sampson Lake
Mix Lake
Nechigona Lake Marshes
Windfall Creek
1:150,000
Projection: UTM NAD27 Zone15

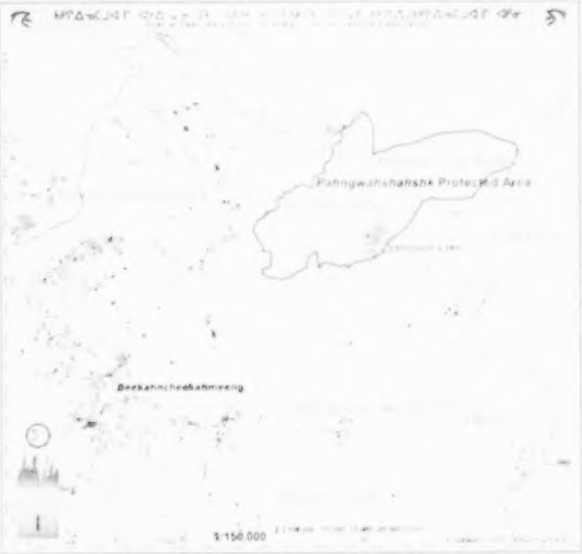
Elder Norman Quill has emphatically stated that the Sampson Lake area has a unique ecological significance that is most compatible with protection measures where uses such as forestry are not permitted; he has also stated that all-weather road access should avoid disturbing this magnificent wetland area. Elder Norman Quill's concern for the protection of this unique area was confirmed by the OMNR which included the area within the Flanagan River Earth and Life Science sites. It is one of many unique areas in the province that were identified as being able to contribute to provincial objectives to conserve a representative sample of provincially significant natural landforms. Protection strategies in the Whitefeather Forest Planning Area will make significant contributions to land form representation in the Province as a whole.

Pikangikum First Nation and the OMNR are developing innovative ways of approaching landscape protection through cross-cultural dialogue between Pikangikum's customary stewardship approach and the Ministry's ecosystem land classification approach. In particular, this has involved intensive dialogue with Pikangikum Elders and other local experts about their trapline areas; these local land-based experts are providing a wealth of knowledge about the landscape that is helping to ensure land use planning is done in an orderly and culturally appropriate manner.

New Approaches to Landscape Scale Protection
Ohshkee ohnahcheekayweenahn ohchee Ahkee Kahtahsoheesheenahgwahk Kaysheekahnahwaycheekahtahk

Sampson Lake
(Woodland Caribou Muskeg Calving Islands)
1:10,000

The area surrounding Sampson Lake (known to Pikangikum people as *muhkuhteekuhmahgkoosuhkuneegun*, or "big bellied whitefish lake"). In this area there are extensive *mahshkeek* ("muskeg" peat bog and fen wetlands) that form the headwaters of the Flanagan River, which is part of the Severn River watershed. This remarkable network of wetlands also drains into the Throat River and McInnes Lake which are part of the Berens River watershed. Elder Norman Quill has identified many important and unique natural values in the area (see map at right). For instance, Norman has affirmed how these wetlands are like a giant sponge that filters and purifies water in that area. The muskeg areas are also important woodland caribou calving "islands"; in fact the entire area was frequented by woodland caribou, as Norman has explained, until large portions of the forest were burned off by fire in 1988. The Sampson Lake area wetlands are home to a creature known as *Pahngwahshahshk*, a large muskrat with large fangs as well as waterfowl, pelicans and Sandhill cranes. Sampson Lake itself is a singularly unique shallow clearwater lake with an abundance of superb quality whitefish known for their unusually large bellies.



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PART SIX: AREA DEDICATIONS

Nee-koo-twah-soh: Ah-kee Kay-shee-oh-nah-tahk

6.1 Zonation of the Planning Area

Elder Norman Quill & Jake I. Quill on IK research field trip

Area Dedications are specific tracts of the Whitefeather Forest Planning Area that have been designed to best accommodate a recommended land use intent, or set of intents. Boundaries for each zone, and the values contained within those zones, have been identified using several data sets as described in section 4.3. In addition to the natural and cultural values of a particular zone, evaluation of opportunities is based on the scale of the area involved and the social commitment of *Beekahncheekahmeeng paymahteeseewahch* to a particular opportunity.

Pikangikum First Nation has designed the Area Dedications using our detailed knowledge of the land at a stand and eco-site level, carefully planning for future opportunities on the basis of ecological principles. Central to this process has been our understanding of the importance of fire in renewing the land. Thus, Area Dedications have been traced out on the land following vegetation communities and waterways with the anticipation that forest renewal will work with the fire cycle. In this way we will be able to maintain a fire driven boreal forest mosaic (*baypahkahnchee-eesheenahgwahg* or *baypahkahnchee-eenahseenahtahg*) that is compatible with sustaining woodland caribou populations in the Planning Area.

The proposed zoning of land use areas within the WFPA is detailed through both maps and written description in this section. The area dedications will work together to integrate land uses and achieve the objectives of Pikangikum First Nation and Ontario. The implementation of area dedications and land uses will be guided by our customary stewardship approach (*Ahneesheenahbay kahnahwaycheekahwin*) and associated principles for sustainability and orderly development.

Within each zone, management direction statements are recommended for permitted land uses, guiding the manner in which activities should proceed to meet strategy objectives. Management direction statements are consistent with, and will follow existing provincial direction in legislation, policy or guidelines. Land uses which are excluded or discouraged within certain zones are noted.

In all zones, regardless of their designation, where new access is desired, a 'strategic access planning approach' is recommended. In this approach, a focussed review of the implications of proposed access on the overall objectives for the WFPA will take place. This broad strategic review will inform the specific access planning process associated with resource management planning &/or environmental assessment.

Subsequent resource management planning and proposals for activities will follow the direction provided by Land Use Intents and Area Dedications unless exceptional circumstances are presented, in which case an amendment to the Land Use Strategy may be recommended.

Pikangikum is interested in having each area included in the proposal for nomination of a World Heritage Site designation being pursued by the Accord First Nations, Ontario and Manitoba. Each zone, with its associated activities focus and land use direction, will contribute to World Heritage Designation. Each zone promotes customary and traditional activities, as well as provides opportunities for new livelihood pursuits, which will help Pikangikum people to sustain our culture and indigenous relationship to our ancestral lands (*Ahneesheenahbay ohtahkeem*); in other words, will help sustain the Pikangikum cultural landscape.

Proposed Area Dedications

Zoning of the Planning Area is proposed using four main classes of land use zones, as follows:

General Use Areas (GUA)

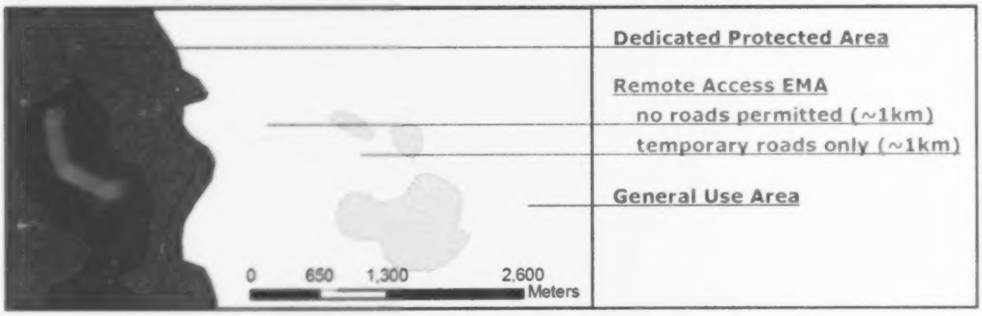
In the General Use Area, all land use activities are supported, with direction for sound management and orderly development. Community-led commercial forestry and all other land uses will be guided by our customary stewardship approach for Keeping the Land (*Cheekahnahwaydahmungk Keetahkeemeenaan*) which will ensure ecological sustainability. Culturally appropriate resource management approaches will be developed to retain the customary relationship of Pikangikum people to the land. Subsequent management planning for activities will rely upon the strategic access planning approach to achieve the broad objective of remoteness in the Whitefeather Forest. Additionally, Ontario has a suite of legislation, policy and guidelines that direct and support management actions in these areas.

Enhanced Management Areas (EMA)

Enhanced Management Areas provide more detailed land use direction in areas of special interest, features or values. A wide variety of resource and recreational uses can occur in these zones, subject to conditions for local use that will integrate these areas with the broader land use framework. Enhanced Management Area categories employed in the Strategy include:

- *Remote Access EMA:* Application of the remote access EMA is particularly important in the WFPA, contributing to overall remoteness objectives and providing a gradient of new uses; that is, between General Use Areas and more restricted land use areas, such as Dedicated Protected Areas or Cultural Landscape Waterways (described below). Remote Access EMAs are dedicated to commercial forestry and a variety of other resource uses, but with access restrictions. Within these zones, remoteness objectives will be supported by land use policy that restricts permanent access. An example of potential policy is provided in Figure 6.1 below. Each area will have specific distances assigned on the basis of ecological boundaries and landform contours.

figure 6.1 Example of Remote Access EMA along Dedicated Protected Area



- *Recreation EMA*: Zones recommended as recreation EMAs have high potential for recreation use, with values that can support activities such as angling, hunting, trail use, camping and canoeing. The desired type and intensity of activities is recommended in strategic direction on an area-by-area basis. The delineation of recreation EMAs will contribute to objectives for the WFPA by enabling the management and/or development of these areas for recreation opportunities that will benefit both Pikangikum and Ontario.

- *Fish and Wildlife EMA*: Applied to areas managed for the maintenance and enhancement of fish and wildlife habitat and populations, these areas will allow for multiple use, with conditions. Forestry and commercial electricity generation are permitted, under management direction that protects the identified special natural heritage values. Mineral exploration and mining can occur subject to normal regulatory requirements, although the use of 'best practices' for exploration and development activities will be encouraged.

- *Cultural Heritage EMA*: This is a proposed new category of EMA to provide area-specific land use policies for the recognition and protection of cultural and/or historic landscape values while allowing a range of resource activities. Landscape values may include traditionally and/or currently used travel routes, canoe portages, traditional camp sites, wild rice fields, sacred sites and other historical locations. It is also applied to lands associated with, or to lands surrounding, the defined cultural heritage values (*e.g.* lands surrounding a cultural heritage waterway). Direction for specific activities will be recommended on an area-by-area basis.

Dedicated Protected Areas (DPA)

Dedicated Protected Areas have been set aside to assist with the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, aggregate extraction and peat extraction. These designated areas will enhance opportunities for developing recreation, eco-cultural tourism and scientific research. Existing tourism, recreation and traditional uses are accommodated through this designation. Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequently developed management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.

Pikangikum First Nation and the OMNR are continuing community-based discussions with Pikangikum Elders to arrive at a recommendation for an appropriate regulatory mechanism for proposed dedicated protection areas. Until this dialogue is complete, the strategic direction for land use activities and management is to be considered preliminary.

Cultural Landscape Waterways (CLW)

Certain waterways in the Planning Area are identified as special land use areas, called cultural landscape waterways, to enhance their value to visitors who wish to enjoy the land through recreation and tourism activities. This special land use category recognizes these waterways have an important place in the culture and history of Pikangikum people; as cultural landscapes, they are the living result of Pikangikum people's historical customary stewardship role in the Planning Area. Cultural Landscape Waterways special land use areas will be a combination of a core dedicated protected area, surrounded by a Enhanced Management Area, in either the cultural heritage or remote access category.

6.2 Descriptions of Area Dedications

Meeseeway Ahteepahtootahk Ahkee Kahwee-eesheeohnajtahk

Jake Pine in the Whitefeather Forest -- like fur on a dog's back

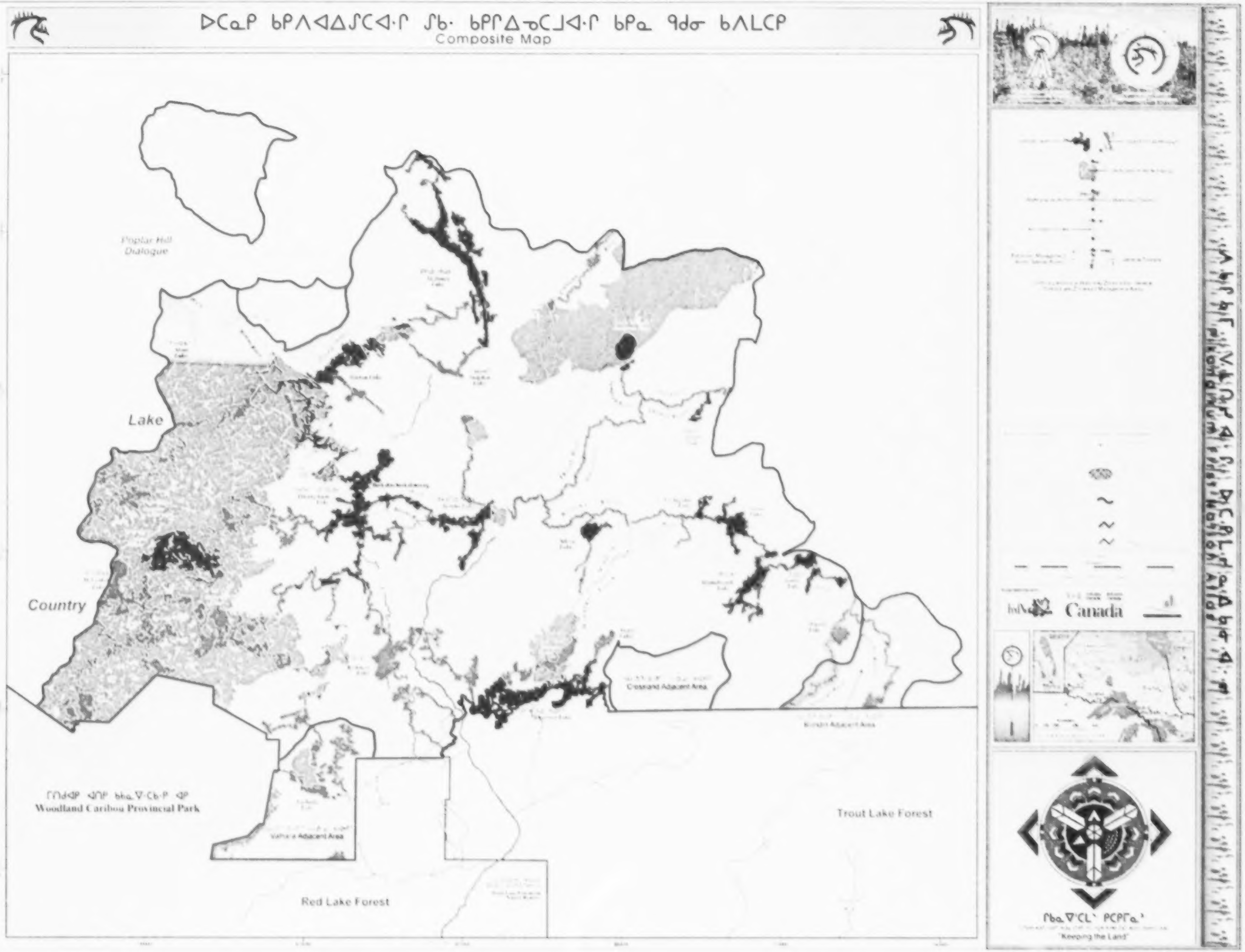
On the next two pages are a summary of Area Dedications in tabular form as well as an overview map that shows the zonation of the WFPA. Area Dedications in the Whitefeather Forest are named after significant places and features that are known to all *Beekahncheekahmeeng paymahteeseewahch*.

Following the summary table and map are detailed descriptions for each Area Dedication, describing the opportunities to be pursued and how land management will achieve our goals for *Cheekahnahwaydahmunk keetahkeemeenahn* (Keeping the Land). In dedicating each area to a particular opportunity we have considered the compatibility of proposed uses with existing uses, including any overlapping interests that may exist with other interested parties. Provincial designations and/or regulatory mechanisms to adopt and implement specific Area Dedications are identified. By enabling our Area Dedications in the Planning Area, Ontario supports the planning objectives of Pikangikum First Nation while fulfilling the Province's broader-scale responsibilities.

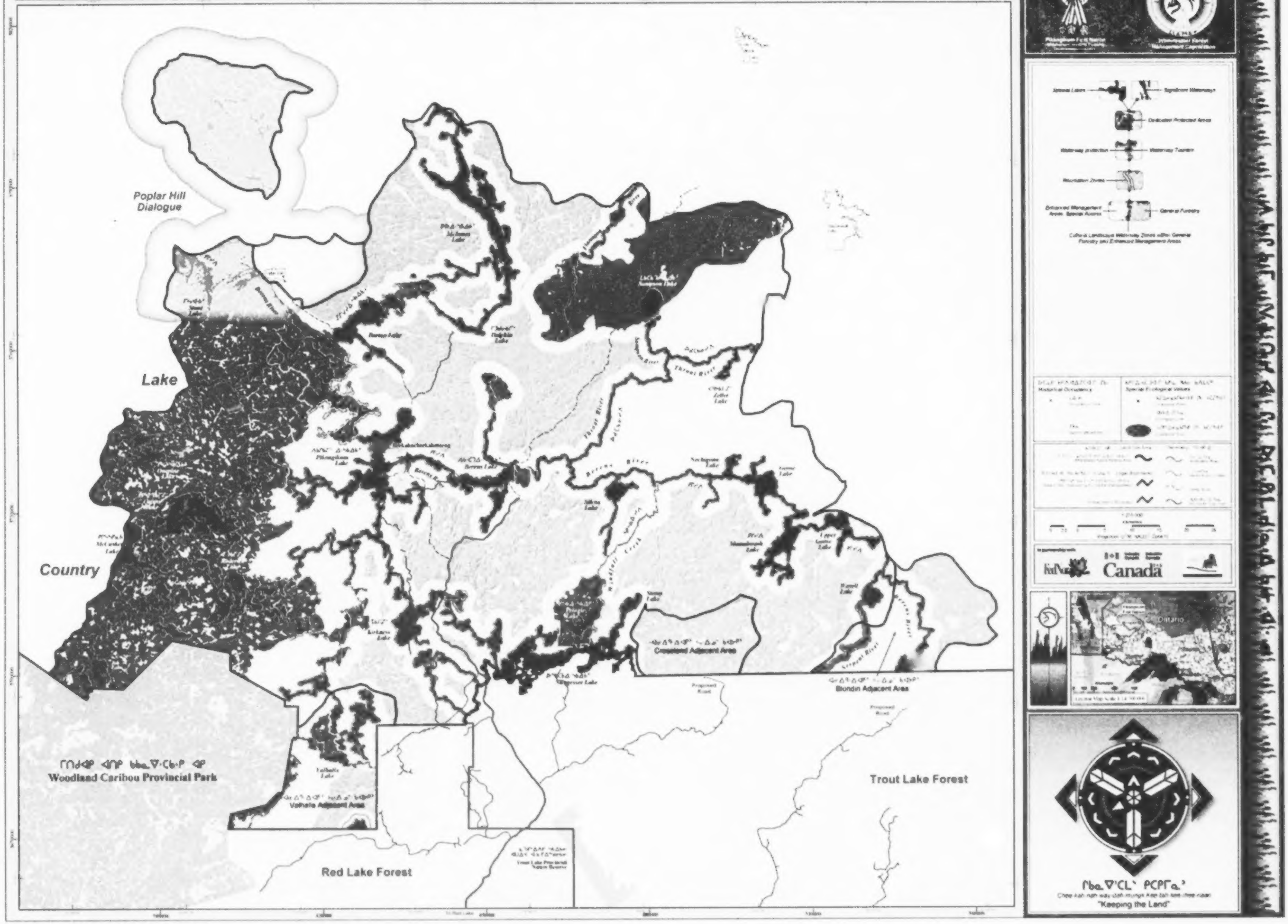
> "We don't want to just keep the land, we want to be able to use what is on the land, to our benefit. That is why we are in this planning process, to plan what we intend to do on the land."
>
> Elder Whitehead Moose (in translation)

Elder Whitehead Moose with picture of father (Kaysheeahsh) and Farwind's Drum (photo L. Gerrish)

ᐅᑕᓇᑭ ᑲᑭᐱᐊᐃᔑᑕᐊᐧᒋ ᔑᑲᐧ ᑲᑭᒋᐃᓄᑕᒧᐊᐧᒋ ᑲᑭᓇ ᑫᑯᓂ ᑲᐱᒪᑕᑭ
Composite Map


Poplar Hill
Dialogue
Lake
Country
ᒥᑎᑯᐊᑭ ᐊᑎᐠ ᑲᑲᓇᐁᐧᑕᑲᐧᑭ ᐊᑭ
Woodland Caribou Provincial Park
Cross Lake Adjacent Area
Trout Lake Forest
Red Lake Forest
Canada
Pikangikum First Nation Atlas
ᒋᑲᓇᐁᐧᑕᒪᐠ ᑭᑕᑭᒥᓇᐣ
"Keeping the Land"

ᐅᑕᓇᑭ ᑲᑭᐱᐊᐃᔑᑕᐧᐊᒋ ᔑᑲᐧ ᑲᑭᒋᐃᓄᑕᒧᐧᐊᒋ ᑲᑭᓇ ᑫᑯᓂ ᑲᐱᒪᑕᑭ
Composite Map


Poplar Hill Dialogue
Lake
Country
Woodland Caribou Provincial Park
Valhalla Adjacent Area
Red Lake Forest
Trout Lake Forest
Crossland Adjacent Area
Blondin Adjacent Area
Proposed Road
Sampson Lake
Pikangikum Lake
Berens Lake
Berens River
Throat River
Barrow Lake
Dolphin Lake
Nechigona Lake
Upper Goose Lake
Serpent River
Ontario
Pikangikum First Nation
Whitefeather Forest Management Corporation
Special Lakes
Significant Waterways
Dedicated Protected Areas
Waterway protection
Waterway Tourism
Recreation Zones
Enhanced Management Areas: Special Access
General Forestry
Cultural Landscape Waterway Zones within General Forestry and Enhanced Management Areas
Historical Occupancy
Special Ecological Values
In partnership with
Canada
ᒋᑲᓇᐁᐧᑕᒪᐠ ᑭᑕᑭᒥᓇᐣ
"Keeping the Land"

WFPA ID	Name (Ojibway)	Name (English)	Proposed Class(es)	Page #
General Use Areas				
GUA01	*Ayohtahtahgwahgahneewahng*	Central Whitefeather	General Use	55
Enhanced Management Areas				
EMA01		Wavell Lake	remote access	57
EMA02	*Pakayahgahmahsheenk*	Zeller Lake	remote access	57
EMA03	*Ahkahmeezeebee Keewaytinook Pakayahgahmahsheenk*	North Zeller Lake	remote access	57
EMA04	*Kuhpahkooshkeewahgahk Sahkaheegahn*	Mud Lake	remote access	57
EMA05	*Ahsinee Weeohpwahgahn*	N. Pipestone Bay - McIntosh	remote access	59
EMA06	*Ohshkahtahkah weesuhkaheekahmeeng*	Nungesser Lake	fish and wildlife	61
EMA07	*Meesheekeenaypeekohseepee*	Serpent River	recreation	63
EMA08	*Ohkik Ohshayteenah*	Pine Ridge	recreation	65
Dedicated Protected Areas				
DPA01	*Pahgwahshahshk*	Sampson Lake/Flanagan R.	To Be Determined	67
DPA02	*Kohcheecheewung*	Dolphin Creek Levees	To Be Determined	69
DPA03	*Weeskayjahk Ohtahzhoganiing*	Lake Country	To Be Determined	71
DPA04	*Sahkeesahkahteekoh weesahkaheegahn*	Pringle Lake	To Be Determined	73
DPA05	*Kahnahmaykoosayseekahk*	Valhalla River - Trough Lake	To Be Determined	75
DPA06	*Payshk Ohsahgaheegahn*	Peisk Lake Park Addition	Wilderness Park Addition	77
DPA07	*Wahbeezee Weesuhkaheegahn Nohpeeming*	Sparling Lake Forest	To Be Determined	79
Cultural Landscape Waterways				
	General Direction for all CLWs			81
CLW01	*Maymaygsahsheewahk*	Mamakwash Lake		84
CLW02	*Kitchee Zeebee*	Berens River	1. The EMA portion of each CLW zone	84
CLW03	*Ohkohtahganizeebee*	Throat River	will be in the Cultural Heritage class.	84
CLW04	*Meeshooomeesahpeek*	Downriver Berens		85
CLW05	*Obeemeenahiigohkang*	Barton Lake	2. The DPA portion of each CLW zone	85
CLW06	*Kahpahsaykahnahgooshkahg*	Bullrush Lake	will be determined section by section.	85
CLW07	*Ohoheezahgaheegahn*	McInnes Lake		85
CLW08	*Wahshaygahmeeshiing*	Kirkness Lake		86
CLW09	*Ohshkahtohkahweeseebee*	Nungesser River		86
CLW10	*Kahoobaashkahg*	Harding Lake		87
CLW11	*Keeneew Wahbik*	Hawk Cliff		87
CLW12	*Beetahweezahsuhkeenahkahng Ohseebee*	Keeper River		87
CLW13	*Pahgwahshahshk Ohseebee*	Flanagan River		87
CLW14	*Wahbeezee Weesuhkaheegahn*	Sparling Lake		87
CLW15	*Ohwahsindeebaysoowineeng*	Shining in the Distance Lake		87

IDENTIFICATION: Area number: GUA01

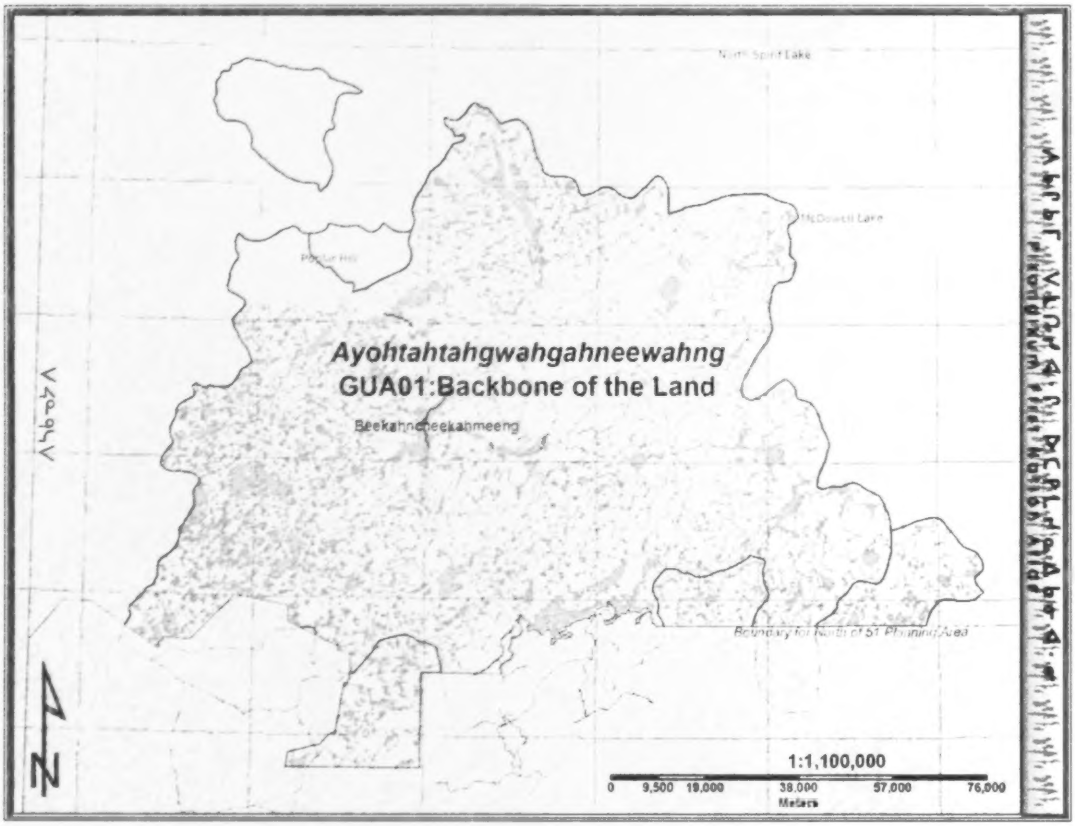
Area Names:

Ojibway: ***Ayohtahtahgwahgahneewahng*** "Backbone of the Land"

English: Central Whitefeather

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

General Use Area.


North Spirit Lake
McDowell Lake
Poplar Hill
Ayohtahtahgwahgahneewahng
GUA01:Backbone of the Land
Beekahncheekahmeeng
Boundary for North of 51 Planning Area
N
1:1,100,000
0 9,500 19,000 38,000 57,000 76,000
Meters

Description:

This Area is the heart of the Whitefeather Forest Planning Area. The ancient "backbone of the land" (*Ayohtahtahgwahgahneewahng*), the northern extent of the Lac Seul moraine, runs up through the middle of the area. A view from any height along this spine reveals a remarkable gently rolling landscape covered in coniferous boreal forest with excellent forestry potential. It is on the sandy soils of this area that the jack pine forests, a dominant feature of the Whitefeather Forest Planning Area, thrive. These are the forests that the Elders of Pikangikum have always known to be of great value and which, being sustained through Keeping the Land, will provide significant ongoing forestry opportunities for our youth.

Customary winter and summer travel routes, and important waterways traverse the central Whitefeather Forest. Largely remote, development is sparse consisting of the Nungesser Road (all-

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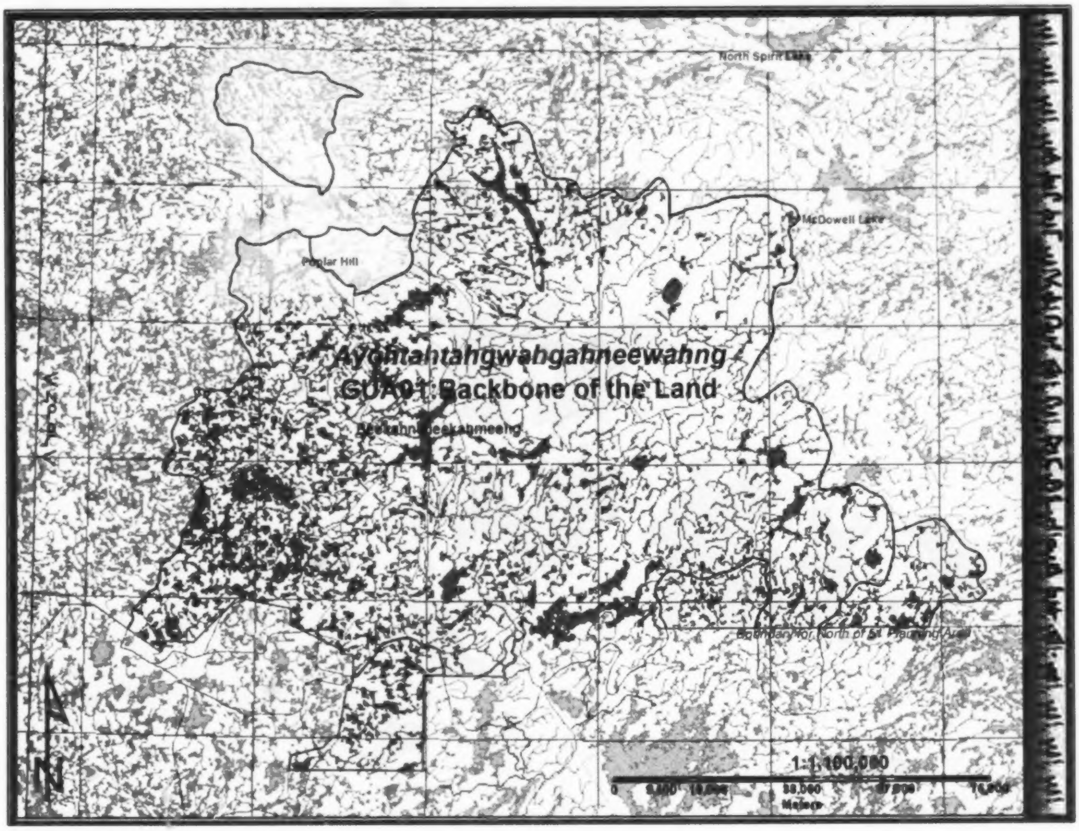
Ojibway: ***Ayohtahtahgwahgahneewahng*** "Backbone of the Land"

English: Central Whitefeather

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

General Use Area.


North Spirit Lake
McDowell Lake
Poplar Hill
Ayohtahtahgwahgahneewahng
GUA01: Backbone of the Land
Boundary for North of 51 Planning Area
N
1:1,100,000
0
Meters

Description:

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Customary winter and summer travel routes, and important waterways traverse the central Whitefeather Forest. Largely remote, development is sparse consisting of the Nungesser Road (all-weather), two winter roads, one main base tourist lodge (not remote) and seven outpost camps. There are sections of Provincially Significant Mineral Potential that have not yet been developed, and there are existing mining claims in several locations. There are extensive cultural landscape values, and fish and wildlife values including woodland caribou habitat. The area has regulated bear management areas, baitfish blocks and trap lines. Non Timber Forest Products are found throughout. The OMNR Bak Lake forward attack fire base is located in the southern part of this area. There are a number of aggregate pits.

Land Use Dedication / *Ahkee Kayeesheeyahbahtahk Ohnahcheekayweeneeng*

This area is dedicated to realizing the community forestry opportunity for Pikangikum First Nation. Forestry and other general uses will be carried out in a manner guided by Keeping the Land. This area will anchor a forestry opportunity for Pikangikum in a setting where road access will also be managed to achieve the remoteness objectives of the First Nation and Ontario. Forestry will sustain the forest cover, ecological diversity and abundance of the area. Keeping the Land will be achieved through forestry practices that are rooted in close collaboration of Pikangikum First Nation and the Ministry of Natural Resources working together. Activities associated with the mineral sector, eco-cultural tourism and non-timber forest products will be encouraged.

Management Direction / *Ahneen Kaysheekahnahwahbahcheekahtahk Ahkee*

All activities will follow the direction set out in the Land Use Intent section (Part Five). The following additional direction is provided:

- Road access will be managed to encourage remoteness and, within this context, to achieve:
    - primary access for forestry,
    - access to neighbouring First Nations,
    - mineral sector opportunities,
    - non-timber forest product opportunities,
    - eco-cultural tourism opportunities,
    - recreation opportunities.
- All new economic opportunities will be encouraged in ways that maintain the remoteness character of the area.
- Water quality and the ecological integrity of waterways will be sustained.

IDENTIFICATION: EMA01, EMA02, EMA03, EMA04

Area Names:

EMA01: Wavell Lake

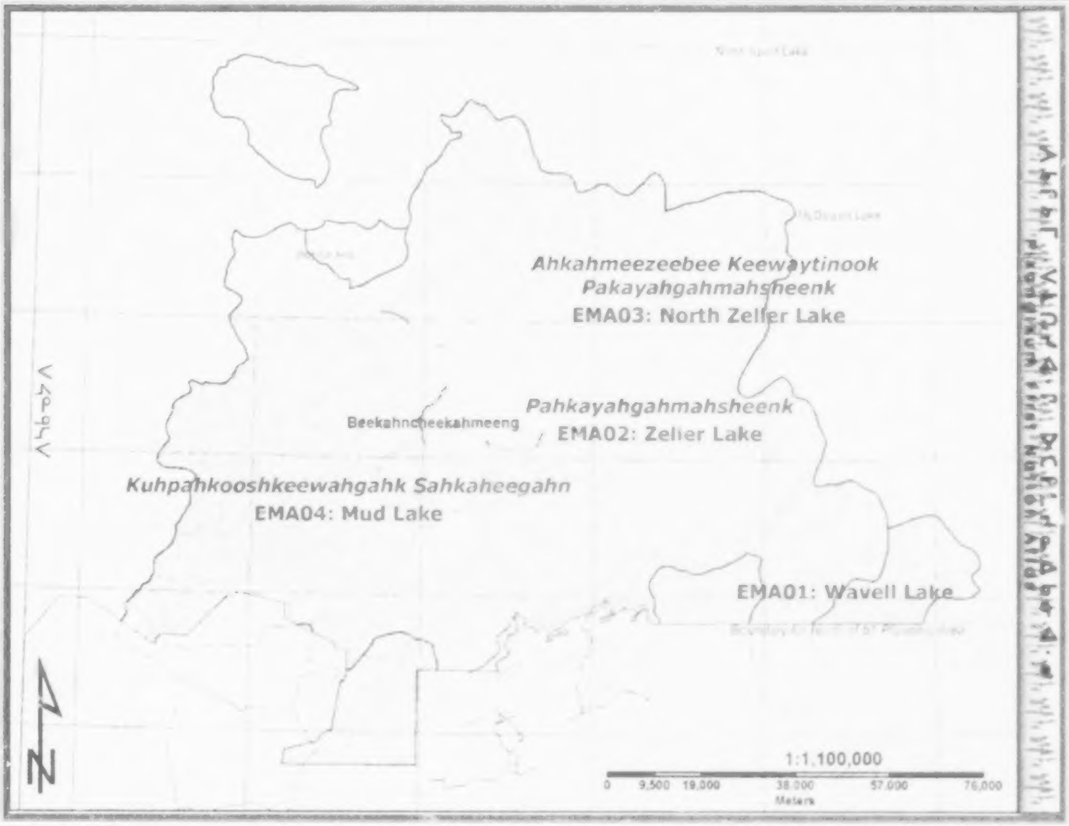
EMA02: ***Pahkayahgahmahsheenk*** (Zeller Lake)

EMA03: ***Ahkahmeezeebee Keewaytinook*** *Pakayahgahmahsheenk* (North Zeller Lake)

EMA04: ***Kuhpahkooshkeewahgahk Sahkaheegahn*** (Mud Lake)

Proposed Provincial Designation / *Ahmeen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Enhanced Management Area – remote access


Ahkahmeezeebee Keewaytinook
Pakayahgahmahsheenk
EMA03: North Zeller Lake
Pahkayahgahmahsheenk
EMA02: Zeller Lake
Beekahncheekahmeeng
Kuhpahkooshkeewahgahk Sahkaheegahn
EMA04: Mud Lake
EMA01: Wavell Lake
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters
N
Pikangikum First Nation Atlas

Description:

These areas are characterised by the gently rolling landscape features associated with the backbone of the land, covered by coniferous boreal forest with good potential for commercial forestry. Existing development is sparse, consisting of five outpost camps. These areas are significant to Pikangikum's cultural landscape, with natural and cultural values throughout. Cultural landscape waterways with significant ecological and cultural values course through and/or provide the natural boundaries for these areas, connecting the community of Pikangikum to traditional territories in the four directions.

IDENTIFICATION: EMA01, EMA02, EMA03, EMA04

Area Names:

EMA01: Wavell Lake

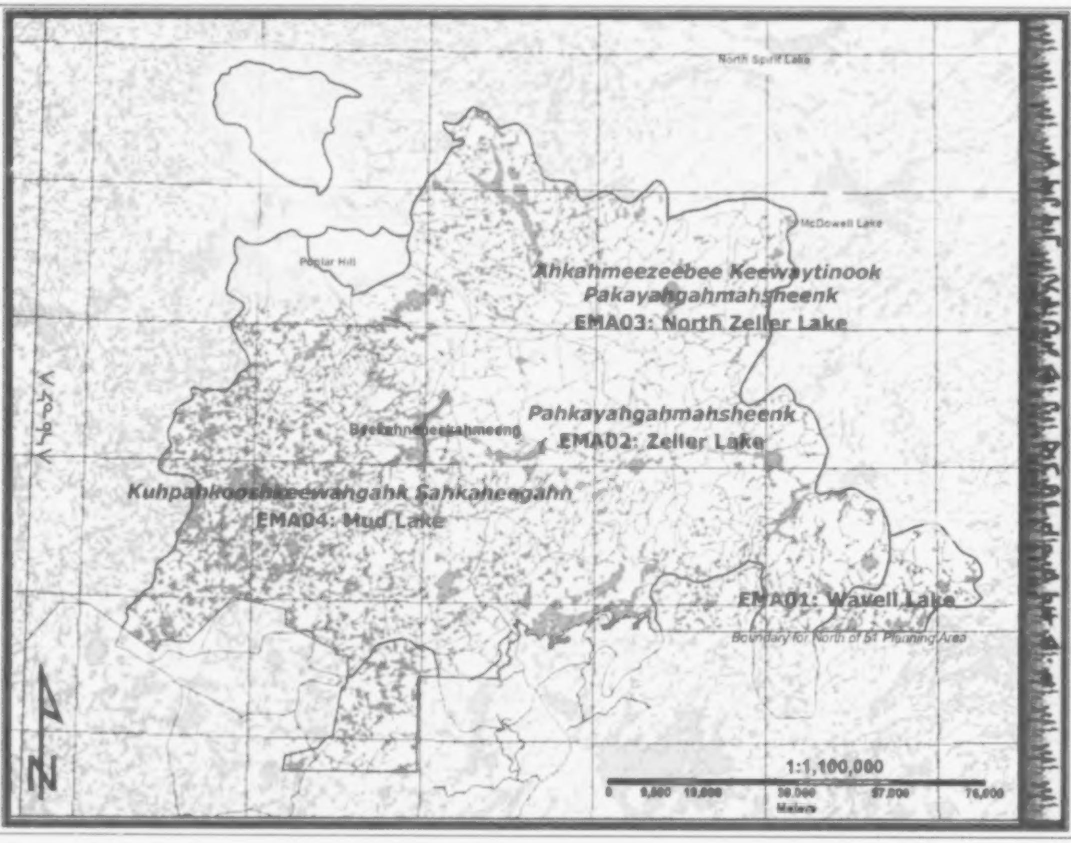
EMA02: ***Pahkayahgahmahsheenk*** (Zeller Lake)

EMA03: ***Ahkahmeezeebee Keewaytinook Pakayahgahmahsheenk*** (North Zeller Lake)

EMA04: ***Kuhpahkooshkeewahgahk Sahkaheegahn*** (Mud Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Enhanced Management Area – remote access


North Spirit Lake
McDowell Lake
Poplar Hill
Ahkahmeezeebee Keewaytinook
Pakayahgahmahsheenk
EMA03: North Zeller Lake
Pahkayahgahmahsheenk
EMA02: Zeller Lake
Kuhpahkooshkeewahgahk Sahkaheegahn
EMA04: Mud Lake
EMA01: Wavell Lake
Boundary for North of 51 Planning Area
N
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters

Description:

These areas are characterised by the gently rolling landscape features associated with the backbone of the land, covered by coniferous boreal forest with good potential for commercial forestry. Existing development is sparse, consisting of five outpost camps. These areas are significant to Pikangikum's cultural landscape, with natural and cultural values throughout. Cultural landscape waterways with significant ecological and cultural values course through and/or provide the natural boundaries for these areas, connecting the community of Pikangikum to traditional territories in the four directions.

These natural boundaries can be used as a tool in strategic access planning to achieve the maintenance of remoteness values of Pikangikum Elders.

Sections of Provincially Significant Mineral Potential are present: there are no mining claims at this time. Portions of the Harding Lake End Moraine, a provincially significant earth and life science features are found in the Mud Lake enhanced management area. Notable wildlife values include woodland caribou and wolverine habitat, woodland caribou calving islands and travel routes. non-timber forest products are found throughout.

Land Use Dedication

This area is dedicated to contributing to a robust forestry opportunity for Pikangikum First Nation in a setting where a temporary access management strategy will support the remoteness objectives of Pikangikum and Ontario. These areas will provide a focus on remoteness, plus offer a gradient of new uses bridging areas where roads will be excluded with areas of existing all weather road access and future all-weather road access for First Nations. Forestry will sustain the forest cover, ecological diversity and abundance of the area. Keeping the Land will be achieved through renowned forestry practices that are rooted in close collaboration between Pikangikum First Nation and the Ministry of Natural Resources. Activities associated with the mineral sector, eco-cultural tourism and non-timber forest products will be supported.

Management Direction

Management of land uses within this area will follow the directions set out in the Land Use Intent section (Part Five). The following additional direction is provided:

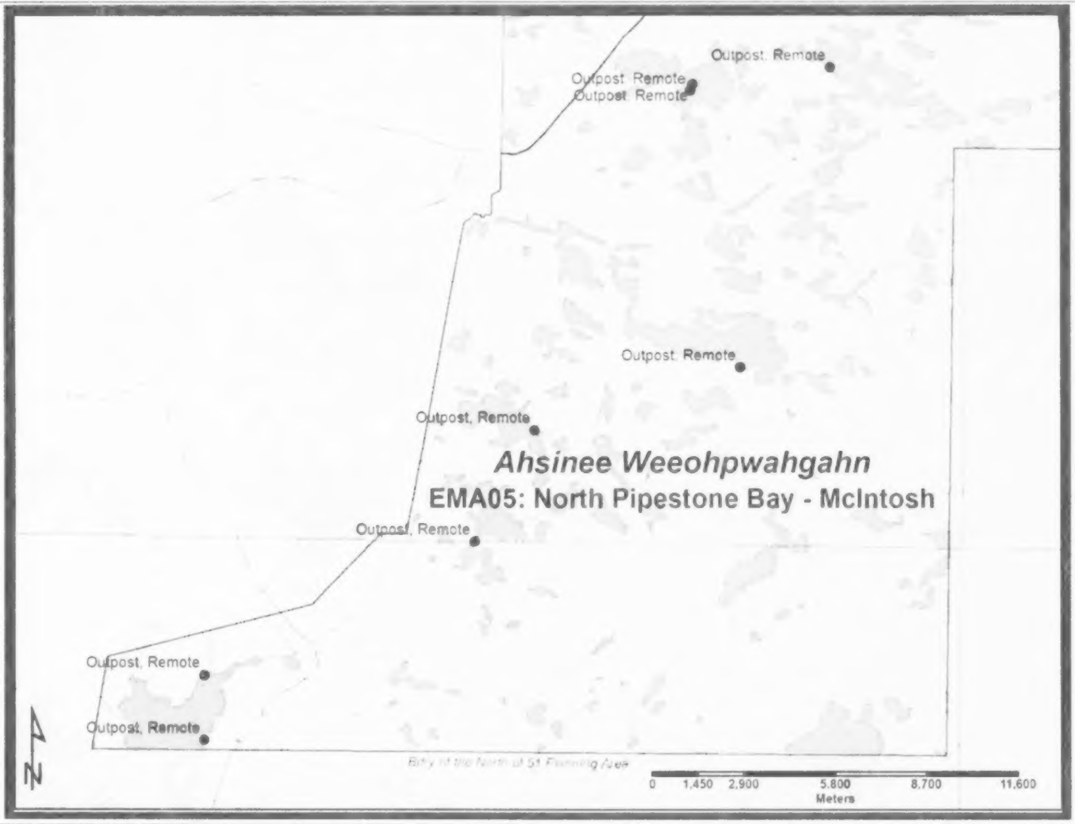
- No permanent road access will be created.
- No roads will be constructed within an area of approximately one kilometre from a dedicated protected area. This roadless buffer will be determined on a case-by-case basis, considering the use of natural boundaries, the presence of sensitive natural or cultural features, and by considering operational constraints.
- New, temporary roads will be planned through strategic access planning. Some guidelines are:
    - design and construct roads to facilitate road closure and restoration;
    - use best available tools such as: temporal and seasonal restrictions, strategic location of temporary water crossings;
    - direct preference for seasonal use (winter roads), "window" of access opportunity, bridge/crossing removals, ice roads, ferries, gates with permit access only, *etc.*;
    - avoid culturally or ecologically significant sites.
    - roads will be assigned to accommodate forestry, commercial non-timber forest product enterprise and mineral sector activities and other activities provided they are consistent with the primary intent of this area.
- Dispositions of land can occur for permitted activities, but only where it is consistent with the retention of the remote character and where it recognizes that roads will not be permanent.
- Aggregate extraction is permitted for roads within the area; extraction for export of aggregate beyond the area is discouraged; the integrity of natural heritage features such as the Harding Lake End Moraine is to be maintained.
- Water quality and the ecological integrity of waterways will be sustained.

IDENTIFICATION: EMA05

Area Name: ***Ahsinee Weeohpwahgahn*** (North Pipestone Bay - McIntosh)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Enhanced Management Area – remote access


Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Ahsinee Weeohpwahgahn
EMA05: North Pipestone Bay - McIntosh
Bdry of the North of 51 Planning Area
N
0
1,450
2,900
5,800
8,700
11,600
Meters

Description

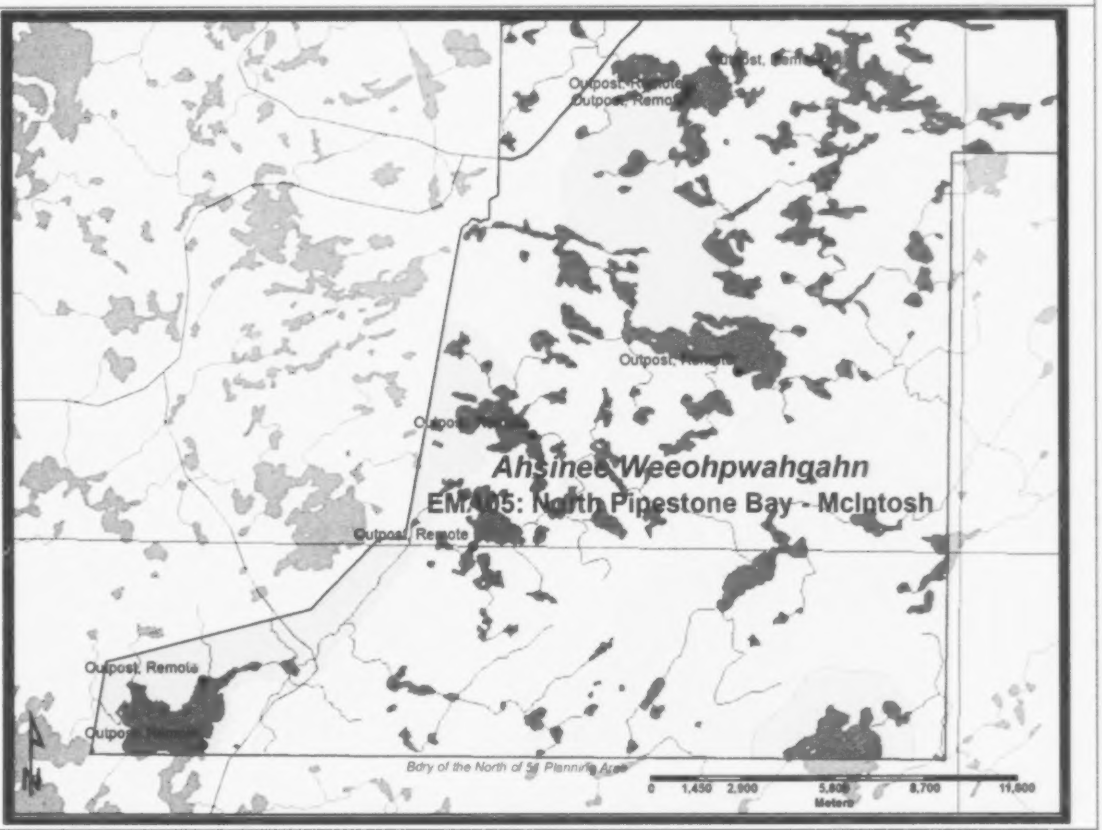
This area is located within the Valhalla Adjacent Area, immediately adjacent to the Pipesone Bay-Enhanced Management Area in the Ontario's Living Legacy planning area. Like the Whitefeather Forest to the north, it has a gently rolling landscape characterised by coniferous boreal forest with excellent forestry potential. It is woodland caribou habitat, including calving islands and travel routes. It has two remote outpost camps, boat caches, all or part of bear management areas, baitfish blocks and all or part of 3 traplines, currently not operated by Pikangikum people. It has sections of Provincially Significant Mineral Potential, with no existing mining claims. Non-timber forest products are a value. Boundaries of this area are matched to the northern portion of the OLL EMA to provide seamless management direction.

IDENTIFICATION: EMA05

Area Name: ***Ahsinee Weeohpwahgahn*** (North Pipestone Bay - McIntosh)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Enhanced Management Area – remote access


Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Ahsinee Weeohpwahgahn
EMA05: North Pipestone Bay - McIntosh
Outpost, Remote
Outpost, Remote
Bdry of the North of 51 Planning Area
0 1,450 2,900 5,800 8,700 11,600
Meters

Description

This area is located within the Valhalla Adjacent Area, immediately adjacent to the Pipesone Bay-Enhanced Management Area in the Ontario's Living Legacy planning area. Like the Whitefeather Forest to the north, it has a gently rolling landscape characterised by coniferous boreal forest with excellent forestry potential. It is woodland caribou habitat, including calving islands and travel routes. It has two remote outpost camps, boat caches, all or part of bear management areas, baitfish blocks and all or part of 3 traplines, currently not operated by Pikangikum people. It has sections of Provincially Significant Mineral Potential, with no existing mining claims. Non-timber forest products are a value. Boundaries of this area are matched to the northern portion of the OLL EMA to provide seamless management direction.

Land Use Dedication

This area is dedicated to contributing to a robust forestry opportunity for Pikangikum First Nation in a setting where a temporary access management strategy will support the remoteness objectives of Pikangikum and Ontario. Forestry will sustain the forest cover, ecological diversity and abundance of the area. Keeping the Land will be achieved through renowned forestry practices that are rooted in close collaboration between Pikangikum First Nation and the Ministry of Natural Resources. The area will provide the public and tourism operators with high-quality remote recreational experiences including for hunting, fishing, canoeing and camping. This area will play a significant role in protecting values associated with the nearby Woodland Caribou Signature Site. Activities associated with the mineral sector, eco-cultural tourism and non-timber forest products will be supported.

Management Direction

Management of land uses within this area will follow the directions set out in the Land Use Intent section (Part Five). The following additional direction is provided:

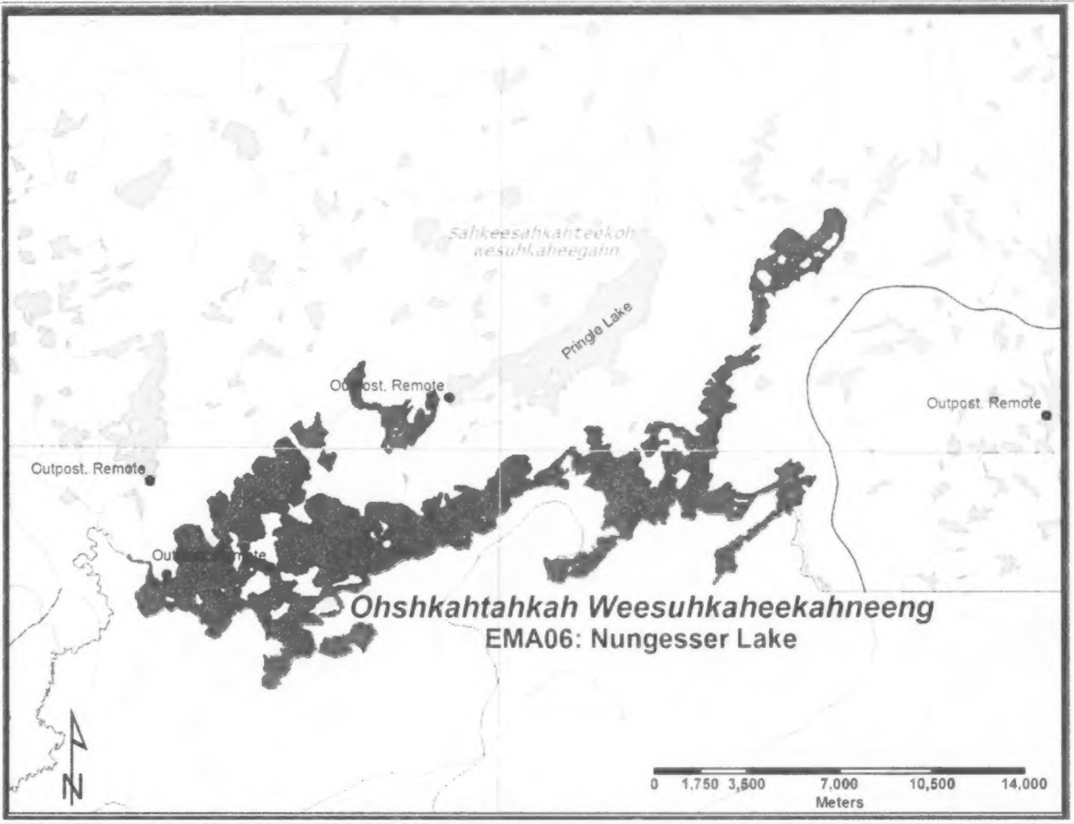
- No permanent road access will be created.
- No roads will be constructed within an area of approximately one kilometre from a dedicated protected area. This roadless buffer will be determined on a case-by-case basis, considering the use of natural boundaries, the presence of sensitive natural or cultural features, and by considering operational constraints.
- New, temporary roads will be planned through strategic access planning. Some guidelines are:
  - design and construct roads to facilitate road closure and restoration;
  - use best available tools such as: temporal and seasonal restrictions, strategic location of temporary water crossings;
  - direct preference for seasonal use (winter roads), “window” of access opportunity, bridge/crossing removals, ice roads, ferries, gates with permit access only, etc.;
  - avoid culturally or ecologically significant sites.
  - roads will be assigned to accommodate forestry, commercial non-timber forest product enterprise and mineral sector activities and other activities provided they are consistent with the primary intent of this area.
- Dispositions of land can occur for permitted activities, but only where it is consistent with the retention of the remote character and recognizes that roads will not be permanent.
- Aggregate extraction is permitted for roads within the area; extraction for export of aggregate beyond the area is discouraged. The integrity of natural heritage features is to be maintained.
- Water quality and the ecological integrity of waterways will be sustained.

IDENTIFICATION: EMA06

Area Name: ***Ohshkahtahkah Weesuhkaheekahneeng*** (Nungesser Lake)

Proposed Provincial Designation / Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee

Enhanced Management Area – fish and wildlife


Sahkeesahkahteekoh
Weesuhkaheegahn
Pringle Lake
Outpost, Remote
Outpost, Remote
Outpost, Remote
Ou... ...te
Ohshkahtahkah Weesuhkaheekahneeng
EMA06: Nungesser Lake
N
0 1,750 3,500 7,000 10,500 14,000
Meters

Description

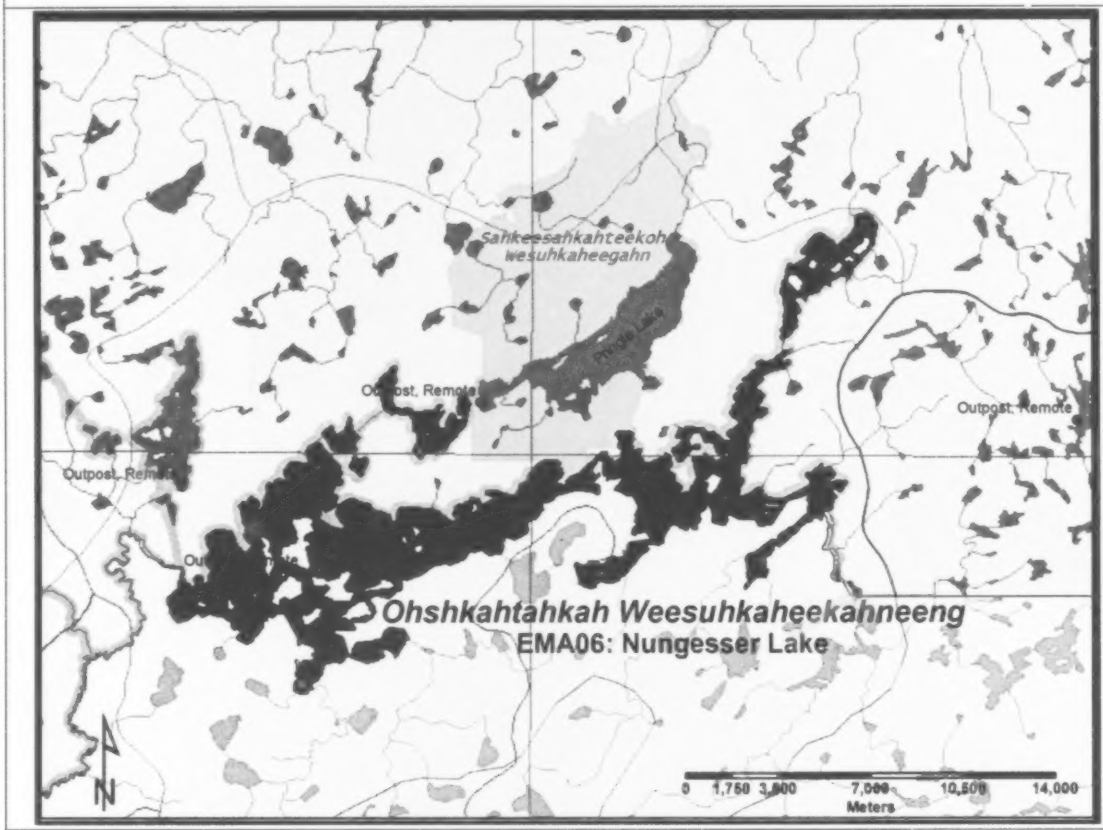
This area is significant to the Pikangikum cultural landscape, with natural and cultural values throughout. It is rich in fish, moose, ducks and many other creatures. *Ohshkahtahkah Weesuhkaheekahneeng* is particularly important for its role in sustaining woodland caribou calving habitat associated with the islands. It also includes many earth science features that overlap with the *Sahkeesahkahteekoh Weesahkaheegahn* (Pringle Lake) dedicated protected area. At this lake can be found featues that Pikangikum Elders refer to as part of the "Backbone of the Land", a sacred landform feature to Pikangikum people. These features include a broad basin backing the Lac Seul Moraine and small, raised deposits referred to as 'fans' or 'outwash deltas'. Short portages link Nungesser Lake, whose waters flow south into the English River, with Pringle Lake whose waters flow north to the Berens. Existing development includes active mining claims, commercial tourism establishments and private recreational camps.

IDENTIFICATION: EMA06

Area Name: ***Ohshkahtahkah Weesuhkaheekahneeng*** (Nungesser Lake)

Proposed Provincial Designation / Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee

Enhanced Management Area – fish and wildlife


Sahkeesahkahteekoh
Weesuhkaheegahn
Pringle Lake
Outpost, Remote
Outpost, Remote
Outpost, Remote
Ou
Ohshkahtahkah Weesuhkaheekahneeng
EMA06: Nungesser Lake
N
0 1,750 3,500 7,000 10,500 14,000
Meters

Description

This area is significant to the Pikangikum cultural landscape, with natural and cultural values throughout. It is rich in fish, moose, ducks and many other creatures. *Ohshkahtahkah Weesuhkaheekahneeng* is particularly important for its role in sustaining woodland caribou calving habitat associated with the islands. It also includes many earth science features that overlap with the *Sahkeesahkahteekoh Weesahkaheegahn* (Pringle Lake) dedicated protected area. At this lake can be found featues that Pikangikum Elders refer to as part of the "Backbone of the Land", a sacred landform feature to Pikangikum people. These features include a broad basin backing the Lac Seul Moraine and small, raised deposits referred to as 'fans' or 'outwash deltas'. Short portages link Nungesser Lake, whose waters flow south into the English River, with Pringle Lake whose waters flow north to the Berens. Existing development includes active mining claims, commercial tourism establishments and private recreational camps.

Land Use Dedication

This area is dedicated to new opportunities in eco-cultural tourism and recreation, and to support of existing tourism, while sustaining the cultural landscape and high quality fish and wildlife resources. Woodland caribou calving islands and travel corridors will receive a high level of protection. Activities associated with the mineral sector will be supported as will non-timber forest products activities. The area supports the appreciation of the landscape by visitors, and scientific and ecological research. The area also plays a significant role in protecting natural heritage values outside a dedicated protected area.

Management Direction

Management of land uses will follow the direction set out in the Land Use Intent section (Part Five). The following additional direction for the management of lands within ***Ohshkahtahkah Weesuhkaheekahneeng*** is provided:

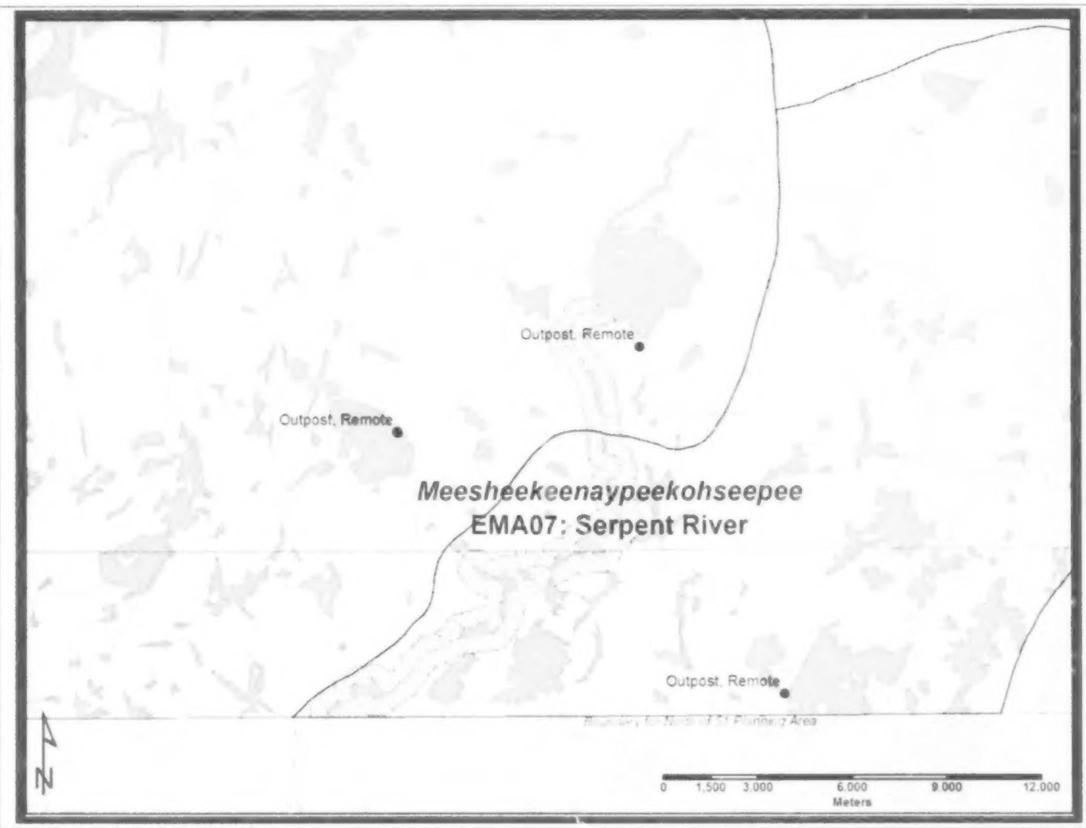
- No permanent road access will be created.
- No roads will be constructed within an area of approximately one kilometre from a dedicated protected area. This roadless buffer will be determined on a case-by-case basis considering the use of natural boundaries, the presence of sensitive natural or cultural features, and by considering operational constraints.
- New, temporary roads will be planned through strategic access planning. Some guidelines are:
  - design and construct roads to facilitate road closure and restoration;
  - use best available tools such as: temporal and seasonal restrictions, strategic location of temporary water crossings;
  - direct preference for seasonal use "window" of access opportunity (winter roads), bridge/crossing removals, ice roads, ferries, gates with permit access only, etc.;
  - avoid culturally or ecologically significant sites.
  - roads will be assigned to accommodate forestry, commercial Non-timber forest product enterprise and mineral sector activities and other activities provided they are consistent with the primary intent of this area.
- Direction to guide the management of fish and wildlife will be addressed by Pikangikum and OMNR in the preparation of a fisheries and wildlife management framework; the Nungesser Lake EMA will be an area-specific focus within the framework.
- Seasonal restrictions may be proposed for commercial activities that may negatively impact the high quality fish and wildlife resources in this area.
- Dispositions of land can occur for permitted activities, but only where it is consistent with the retention of the remote character and recognizes that roads will not be permanent.
- Aggregate extraction is permitted for roads within the area; extraction for export of aggregate beyond the area is discouraged. The integrity of natural heritage features is to be maintained.
- Water quality and the ecological integrity of waterways will be sustained.

IDENTIFICATION: EMA07

Area Name: ***Meesheekeenaypeekohseepee*** (Serpent River)

Proposed Provincial Designation / Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee

Enhanced Management Area – recreation


Outpost, Remote
Outpost, Remote
Outpost, Remote
Meesheekeenaypeekohseepee
EMA07: Serpent River
Boundary for North of 51 Planning Area
N
0
1,500
3,000
6,000
9,000
12,000
Meters

Description

This stretch of river is currently remote and has an interesting cultural and ecological landscape conducive to high quality recreation experiences including especially canoeing. It is recognized as an existing canoe route that offers Class 1 and Class 3 white water rapids; Serpent River also provides water access to the Berens River. There are no existing developments. It has areas of Provincially Significant Mineral Potential.

Land Use Dedication

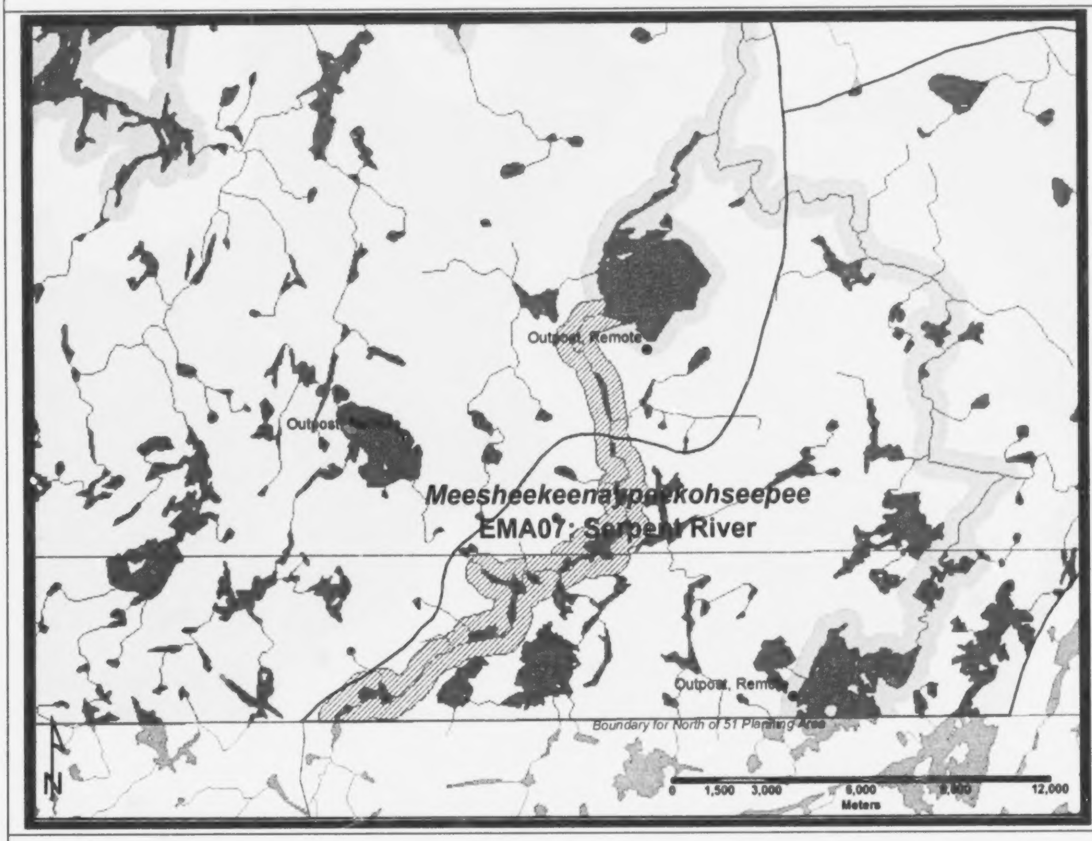
This area is dedicated to new opportunities in eco-cultural tourism and recreation while sustaining the

IDENTIFICATION: EMA07

Area Name: ***Meesheekeenaypeekohseepee*** (Serpent River)

Proposed Provincial Designation / Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee

Enhanced Management Area – recreation


Outpost, Remote
Outpost, Remote
Meesheekeenaypeekohseepee
EMA07: Serpent River
Outpost, Remote
Boundary for North of 51 Planning Area
N
0
1,500
3,000
6,000
9,000
12,000
Meters

Description

This stretch of river is currently remote and has an interesting cultural and ecological landscape conducive to high quality recreation experiences including especially canoeing. It is recognized as an existing canoe route that offers Class 1 and Class 3 white water rapids; Serpent River also provides water access to the Berens River. There are no existing developments. It has areas of Provincially Significant Mineral Potential.

Land Use Dedication

This area is dedicated to new opportunities in eco-cultural tourism and recreation while sustaining the cultural landscape and high quality fish and wildlife resources. Activities associated with the mineral sector and non-timber forest products will be permitted. The area can support the appreciation of the landscape by visitors and opportunities for high quality remote recreation. The recreation EMA category has been identified to protect remote recreation values: industrial activities and the related construction and use of new roads, need to be carried out in such a way as to maintain or enhance the remote recreation qualities.

Management Direction

Management of land uses will follow the direction set out in the Land Use Intent section (Part Five). The following additional direction for the management of lands within the **Serpent River** Area is provided:

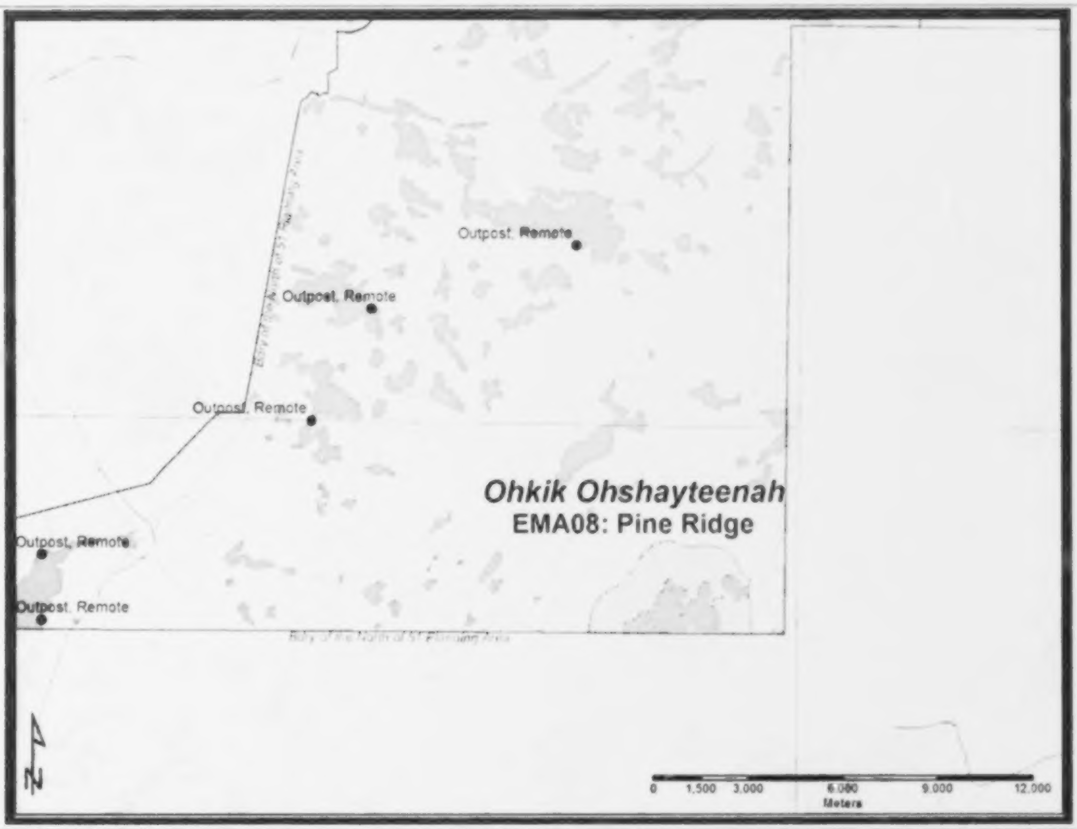
- All activities will be carried out in such a way as to maintain or enhance remote recreation values.
- Recreation use will continue to be remote. No facilities will be developed.
- No permanent road access will be created.
- No roads will be constructed within an area of approximately one kilometre from the waterway. This roadless buffer will be determined on a case-by-case basis considering the use of natural boundaries, the presence of sensitive natural or cultural features, and by considering operational constraints.
- New, temporary roads will be planned through strategic access planning. Some guidelines are:
    - design and construct roads to facilitate road closure and restoration;
    - use best available tools such as: temporal and seasonal restrictions, strategic location of temporary water crossings;
    - direct preference for seasonal use (winter roads), "window" of access opportunity, bridge/crossing removals, ice roads, ferries, gates with permit access only, etc.;
    - avoid culturally or ecologically significant sites.
    - roads will be assigned to accommodate forestry, commercial Non-timber forest product enterprise and mineral sector activities and other activities provided they are consistent with the primary intent of this area.
- Dispositions of land can occur for permitted activities, but only where it is consistent with the retention of the remote character and recognizes that roads will not be permanent.
- Aggregate extraction is permitted for roads within the area; extraction for export of aggregate beyond the area is discouraged; the integrity of natural heritage features is to be maintained.
- Water quality and the ecological integrity of waterways will be sustained.

IDENTIFICATION: EMA08

Area Name: ***Ohkik Ohshayteenah*** (Pine Ridge)

Proposed Provincial Designation / Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee

Enhanced Management Area – recreation


Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Ohkik Ohshayteenah
EMA08: Pine Ridge
0 1,500 3,000 6,000 9,000 12,000
Meters
N

Description

The Pine Ridge Enhanced Management Area surrounds the north shore of an unnamed lake in the southeastern corner of the Valhalla Adjacent Area. The south shore of this lake lays within the Ontario Living Legacy area, south of the WFPA planning area. There is all-weather road access, the Pine Ridge Road, to the southwest shore of this lake that is used as a means of access by recreational users. It has high quality recreational landscapes which provide access to water affording the opportunity for angling, boating and beaches capable of supporting family beach activities, recreation lodging (*e.g.* camping, backcountry recreation). This area has immediate interest to OMNR and the community of Red Lake since it is currently accessed.

Land Use Dedication

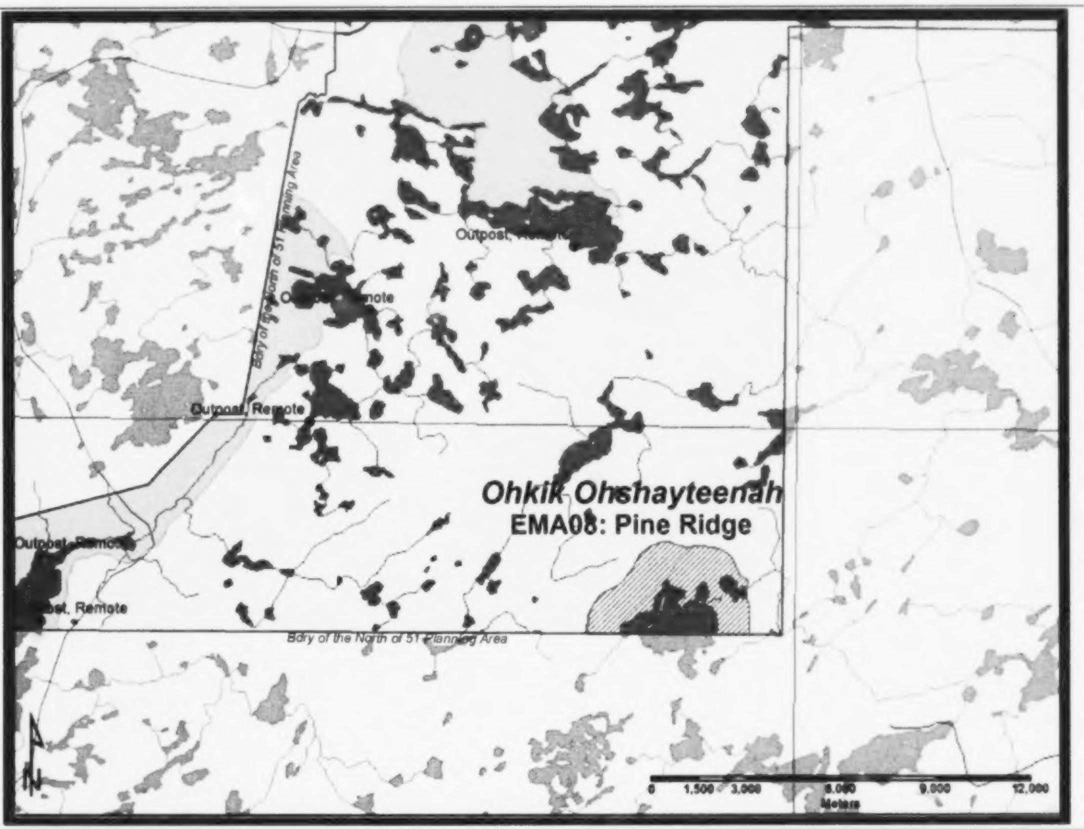
This area is dedicated to new opportunities in recreation while sustaining high quality fish and wildlife

IDENTIFICATION: EMA08

Area Name: ***Ohkik Ohshayteenah*** (Pine Ridge)

Proposed Provincial Designation / Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee

Enhanced Management Area – recreation


Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Outpost, Remote
Bdry of the North of 51 Planning Area
Bdry of the North of 51 Planning Area
Ohkik Ohshayteenah
EMA08: Pine Ridge
0 1,500 3,000 6,000 9,000 12,000
Meters

Description

The Pine Ridge Enhanced Management Area surrounds the north shore of an unnamed lake in the southeastern corner of the Valhalla Adjacent Area. The south shore of this lake lays within the Ontario Living Legacy area, south of the WFPA planning area. There is all-weather road access, the Pine Ridge Road, to the southwest shore of this lake that is used as a means of access by recreational users. It has high quality recreational landscapes which provide access to water affording the opportunity for angling, boating and beaches capable of supporting family beach activities, recreation lodging (*e.g.* camping, backcountry recreation). This area has immediate interest to OMNR and the community of Red Lake since it is currently accessed.

Land Use Dedication

This area is dedicated to new opportunities in recreation while sustaining high quality fish and wildlife resources. The area supports the appreciation of the landscape by visitors. Activities associated with the mineral sector and non-timber forest products are permitted.

Management Direction

Management of land uses will follow the direction set out in the Land Use Intent section (Part Five). The following additional direction for the management of lands within the **Pine Ridge** area is provided:

- It is recommended that a design for this area be prepared as soon as possible, addressing interests in activities, facilities, and access that will help achieve the stated objective. Interested parties will be invited to work on a design. Planning will follow the OMNR Resource Stewardship and Facility Development Projects Class Environmental Assesment
- Dispositions of land can occur for permitted activities and associated facilities, but only where it is consistent with the recreation objective.
- Aggregate extraction is permitted for roads within the area.
- Water quality and the ecological integrity of waterways will be sustained.

IDENTIFICATION: DPA01

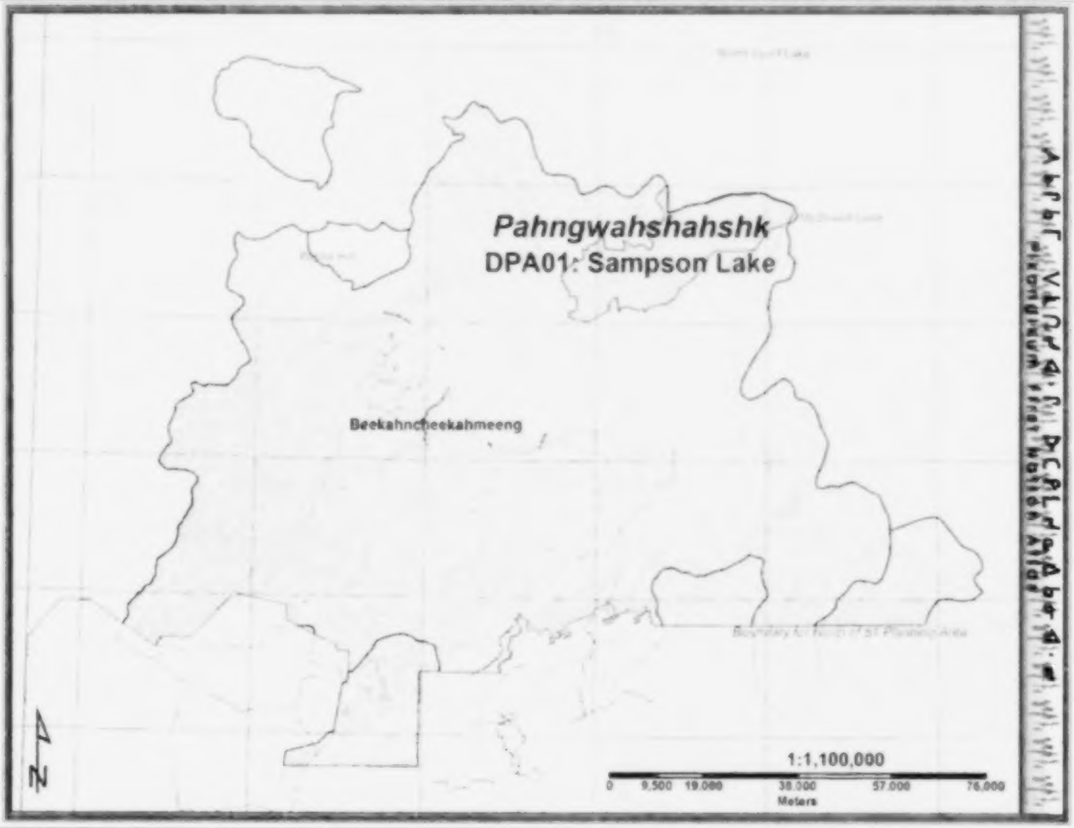
Area Name: ***Pahngwahshahshk*** (Sampson Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's wilderness class or natural environment class protected area focus will be considered.



Description

An outstanding wetland complex of fens, bogs and marshes is the centrepiece of this area. Pikangikum people consider this area to be a key "water filter" with great cultural and ecological significance; the area also contains natural heritage features of provincial significance. Waters from this contiguous wetland complex flow north, south and west into the Severn and Berens watersheds. Outstanding eco-cultural tourism opportunities are provided by woodland caribou muskeg calving "islands", sandhill crane nesting sites, white pelicans, waterfowl, bald eagles (*meekeesee*), sharp-tailed grouse (*ahgahskoo*) muskeg nesting sites, among other features. Sampson Lake, on the eastern side of the area, is remarkable for its distinct ecological features including extensive sandy beaches flanked by the northern extent of the Lac Seul moraine, and shallow, clear spring-fed waters that support a remarkable whitefish population. Also notable in the area is a spectacular canyon in the Harling Creek valley.

IDENTIFICATION: DPA01

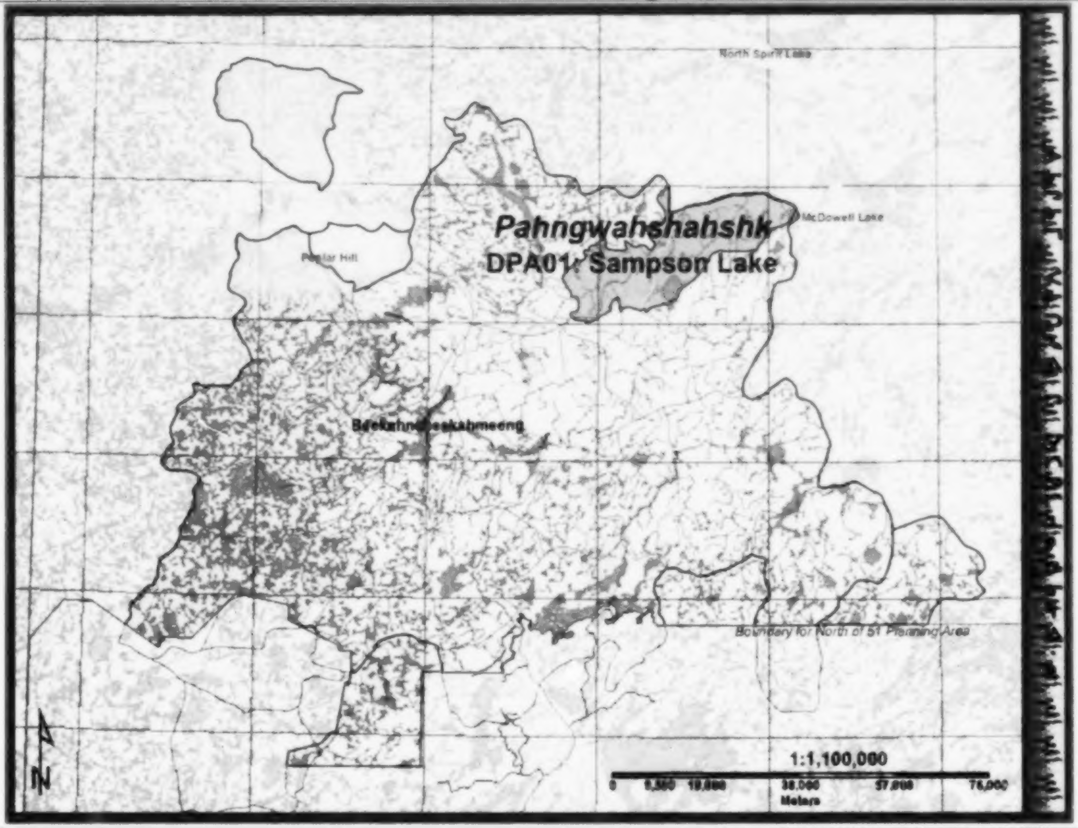
Area Name: ***Pahngwahshahshk*** (Sampson Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's wilderness class or natural environment class protected area focus will be considered.


North Spirit Lake
Pahngwahshahshk
DPA01: Sampson Lake
McDowell Lake
Poplar Hill
Beekahncheekahmeeng
Boundary for North of 51 Planning Area
N
1:1,100,000
0 9,500 19,000 38,000 57,000 76,000
Meters

Description

An outstanding wetland complex of fens, bogs and marshes is the centrepiece of this area. Pikangikum people consider this area to be a key "water filter" with great cultural and ecological significance; the area also contains natural heritage features of provincial significance. Waters from this contiguous wetland complex flow north, south and west into the Severn and Berens watersheds. Outstanding eco-cultural tourism opportunities are provided by woodland caribou muskeg calving "islands", sandhill crane nesting sites, white pelicans, waterfowl, bald eagles (*meekeesee*), sharp-tailed grouse (*ahgahskoo*) muskeg nesting sites, among other features. Sampson Lake, on the eastern side of the area, is remarkable for its distinct ecological features including extensive sandy beaches flanked by the northern extent of the Lac Seul moraine, and shallow, clear spring-fed waters that support a remarkable whitefish population. Also notable in the area is a spectacular canyon in the Harling Creek valley.

The area has extensive cultural use, including especially trapping, hunting and fishing. It is remote in the summer; a winter road traverses this area connecting with North Spirit Lake to the north. There are non-timber forest products throughout.

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, peat extraction and aggregate extraction. It is also dedicated to the realization of new opportunities for eco-cultural tourism which support the preservation of the wetland complex. The focus will be on a Pikangikum-focussed interpretation of cultural landscape features. Subsequent management direction will be developed through resource management planning, conducted in a partnership between Pikangikum First Nation and the Province; management direction will foster an appreciation of the landscape by visitors, and support scientific and ecological research. Activities associated with non-timber forest products will be supported.

The need for road access beyond this area to northern communities is respected, however there are strong ecological and cultural reasons for Pikangikum and OMNR to discourage having roads within the area. Access planning, including the present winter road and any future considerations regarding all-weather access, should consider the need to retain the integrity of this important and sensitive wetland complex. Pikangikum would prefer the consideration of options for alternate routes that provide northern access, such as those provided within the proposed General Use Area.

Management Direction

The land use intent for this area will follow the direction set out in Part Five.

NOTE:

- The designation of this proposed 'dedicated protected area' will be determined through continued dialogue between Pikangikum First Nation and OMNR.
- Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequent management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.
- All activities will be consistent with the intent of the area.
- Road access within or traversing this area is discouraged. The use of the existing winter road will continue.

IDENTIFICATION: DPA02

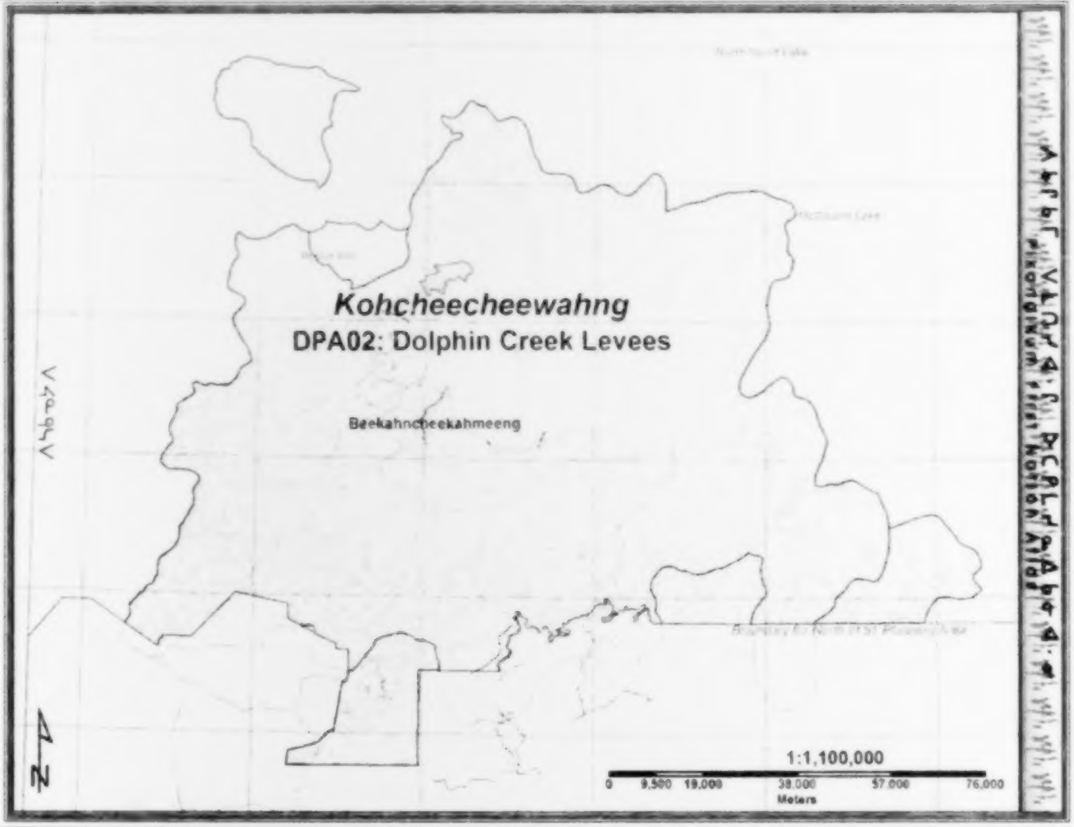
Area Name: ***Kohcheecheewung*** (Dolphin Creek Levees)

Proposed Provincial Designation / *Ahmeen Ohkeemahweewin Kaysheekahmahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's natural environment class protected area focus will be considered.



Description

Kohcheecheewung, located in the northwest portion of the Whitefeather Forest planning area is an area of significant cultural and natural heritage. The area is centered on the waterways that flow in and out of *Kahpahsaykahnahgooshkahg* ("Bullrush Lake"). Pikangikum Elders teach that a mighty river ran through here in ancient times and today a bank of this ancient river can still be found. This is a sacred site to Pikangikum people. The site has also been identified by the OMNR as containing a provincially significant earth science feature, a series of natural "levees" (Dolphin Creek Levees). The first few kilometers upstream from this site contain habitat of specific value to various fish and wildlife species including waterfowl, woodland caribou, wolverine, and possibly lake sturgeon. The fisheries at falls along this river, which flows into Barton Lake, are especially rich. Willow thicket swamps occupy the levees as well as peat-filled backwater areas. The shallow waters of the area contain abundant *mahnohmin* (wild rice) stands established by Pikangikum people. To this day these planted

IDENTIFICATION: DPA02

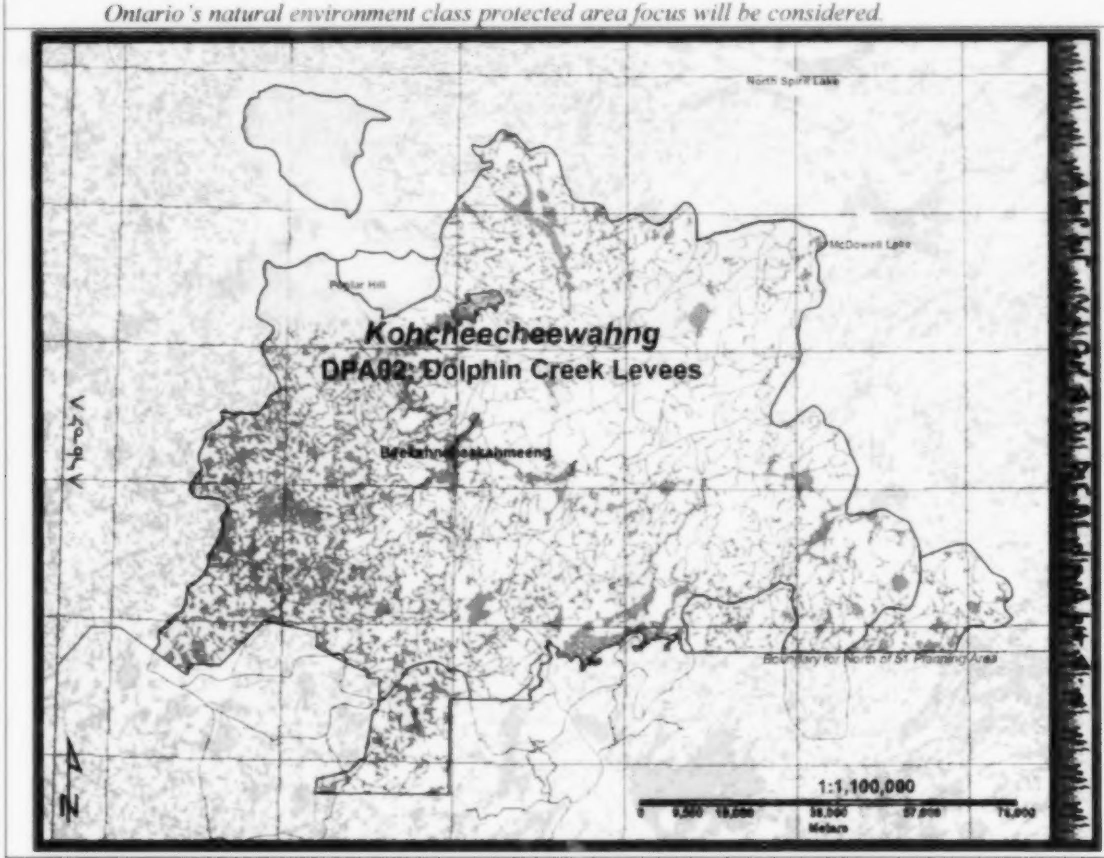
Area Name: ***Kohcheecheewung*** (Dolphin Creek Levees)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's natural environment class protected area focus will be considered.


North Spirit Lake
McDowell Lake
Poplar Hill
Kohcheecheewahng
DPA02: Dolphin Creek Levees
Boundary for North of 51 Planning Area
N
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters

Description

Kohcheecheewung, located in the northwest portion of the Whitefeather Forest planning area is an area of significant cultural and natural heritage. The area is centered on the waterways that flow in and out of *Kahpahsaykahnahgooshkahg* ("Bullrush Lake"). Pikangikum Elders teach that a mighty river ran through here in ancient times and today a bank of this ancient river can still be found. This is a sacred site to Pikangikum people. The site has also been identified by the OMNR as containing a provincially significant earth science feature, a series of natural "levees" (Dolphin Creek Levees). The first few kilometers upstream from this site contain habitat of specific value to various fish and wildlife species including waterfowl, woodland caribou, wolverine, and possibly lake sturgeon. The fisheries at falls along this river, which flows into Barton Lake, are especially rich. Willow thicket swamps occupy the levees as well as peat-filled backwater areas. The shallow waters of the area contain abundant *mahnohmin* (wild rice) stands established by Pikangikum people. To this day these planted *mahnohmin* fields continue to support enhanced populations of muskrat, duck and other animals. The winter road to Poplar Hill First Nation passes just to the southwest. There may be new opportunities for eco-cultural tourism in *Kohcheecheewung*.

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, peat extraction and aggregate extraction. It is also dedicated to the realization of new opportunities for eco-cultural tourism which support the preservation of the provincially significant earth science feature and other associated wetland features. The focus will be on a Pikangikum-focussed interpretation of cultural landscape features. Subsequent management direction will be developed through resource management planning, conducted in a partnership between Pikangikum First Nation and the Province; management direction will foster an appreciation of the landscape by visitors, and support scientific and ecological research. Activities associated with non-timber forest products will be supported.

Management Direction

The land use intent for this area will follow the direction set out in Part Five.

NOTE:

- The designation of this proposed 'dedicated protected area' will be determined through continued dialogue between Pikangikum First Nation and OMNR.
- Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequent management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.
- All activities will be consistent with the intent of the area.
- There will be no road access within this area, with the possible exception of a major crossing or corridor required for northern community access.

IDENTIFICATION: DPA03

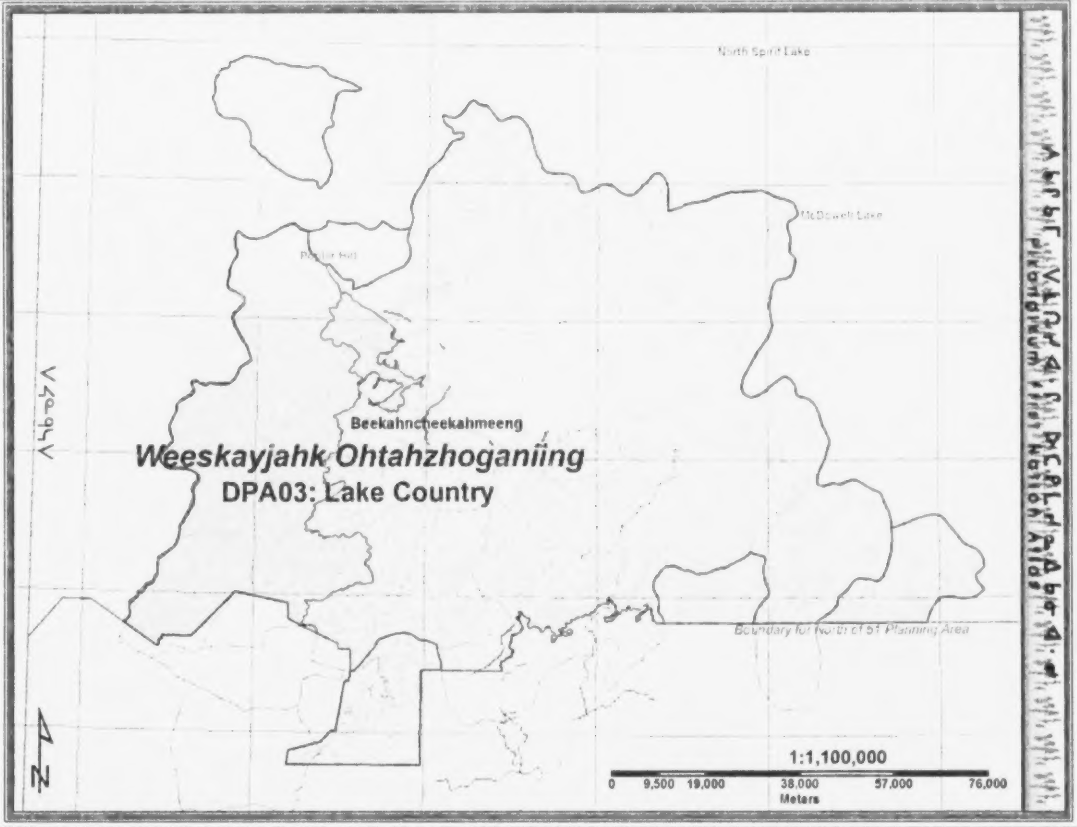
Area Name: ***Weeskayjahk Ohtahzhoganiing*** (Lake Country)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's wilderness class protected area focus will be considered.


North Spirit Lake
McDowell Lake
Poplar Hill
Beekahncheekahmeeng
Weeskayjahk Ohtahzhoganiing
DPA03: Lake Country
Boundary for North of 51 Planning Area
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters
N
Pikangikum First Nation Atlas

Description

Weeskayjahk ohtahzhoganiing ("Weeskayjaahk's Stone Bridge") is spectacular for its numerous clear water lakes, many of which support lake trout populations, a relatively uncommon species in the WFPA. The area has a remarkable network of summer and winter travel routes with a rich cultural landscape heritage. There are woodland caribou calving islands, as well as winter and summer habitat and travel routes, identified through Indigenous Knowledge and Western science surveys. This area has intensive clustering of important ecological and cultural features along cultural landscape waterways including the Keeper, Roderick, Cairns and Wagin Rivers. As a result, the area has a high potential for water-based eco-cultural tourism and supports existing high-use tourism with the associated activities of hunting and fishing.

No roads exist in *Weeskayjahk ohtahzhoganiing* and development is sparse. There are several remote

IDENTIFICATION: DPA03

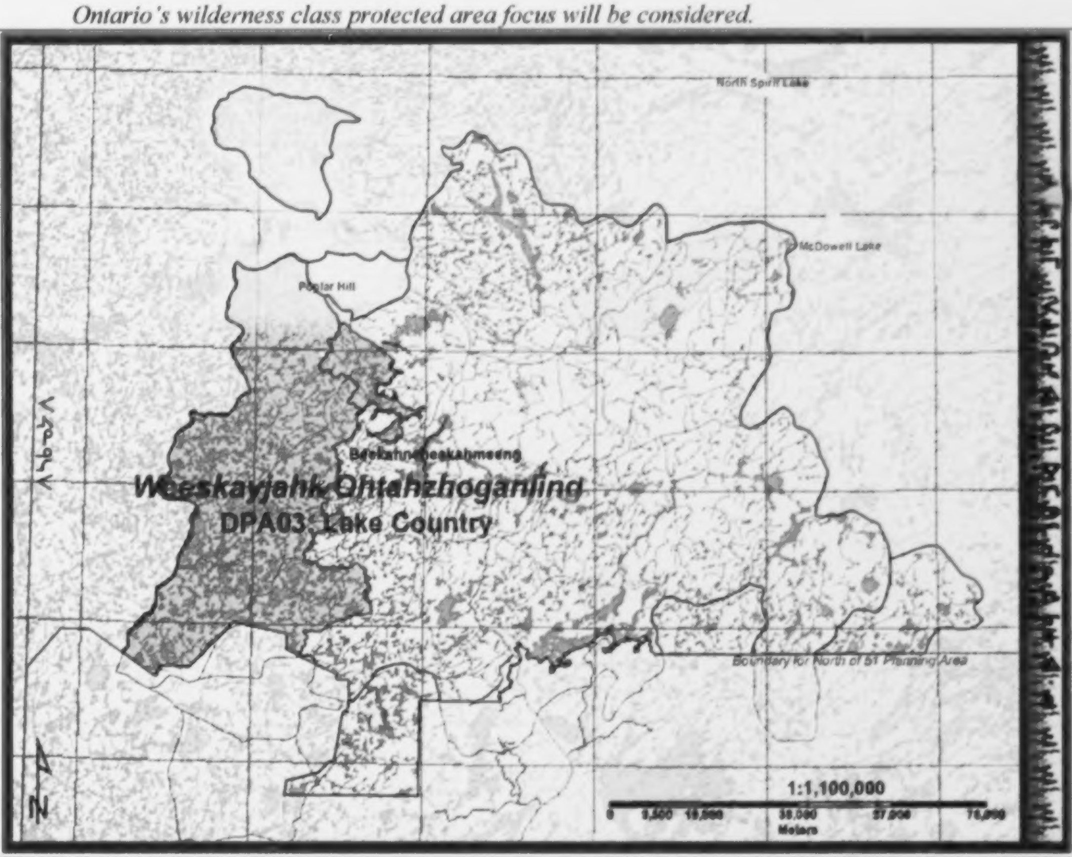
Area Name: ***Weeskayjahk Ohtahzhoganiing*** (Lake Country)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's wilderness class protected area focus will be considered.


North Spirit Lake
McDowell Lake
Poplar Hill
Bawkahnebeekahmeeng
Weeskayjahk Ohtahzhoganiing
DPA03: Lake Country
Boundary for North of 51 Planning Area
N
1:1,100,000
0 9,500 19,000 38,000 57,000 76,000
Meters

Description

Weeskayjahk ohtahzhoganiing ("Weeskayjaahk's Stone Bridge") is spectacular for its numerous clear water lakes, many of which support lake trout populations, a relatively uncommon species in the WFPA. The area has a remarkable network of summer and winter travel routes with a rich cultural landscape heritage. There are woodland caribou calving islands, as well as winter and summer habitat and travel routes, identified through Indigenous Knowledge and Western science surveys. This area has intensive clustering of important ecological and cultural features along cultural landscape waterways including the Keeper, Roderick, Cairns and Wagin Rivers. As a result, the area has a high potential for water-based eco-cultural tourism and supports existing high-use tourism with the associated activities of hunting and fishing.

No roads exist in *Weeskayjahk ohtahzhoganiing* and development is sparse. There are several remote main base lodges and numerous remote outpost camps. The area is contiguous with Woodland Caribou Provincial Park. It has potential to facilitate World Heritage site designation.

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, peat extraction and aggregate extraction. It is also dedicated to the realization of new opportunities for eco-cultural tourism supported by an extensive network of Pikangikum summer and winter travel routes; new opportunities will be pursued in a manner that preserves these and other cultural landscape features, as well as woodland caribou calving grounds and travel routes. The focus will be on a Pikangikum-focussed interpretation of cultural landscape features. Subsequent management direction will be developed through resource management planning, conducted in a partnership between Pikangikum First Nation and the Province; management direction will foster an appreciation of the landscape by visitors, and support scientific and ecological research. Activities associated with non-timber forest products will be supported.

Management Direction

The land use intent for this area will follow the direction set out in Part Five.

NOTE:

- The designation of this proposed ‘dedicated protected area’ will be determined through continued dialogue between Pikangikum First Nation and OMNR.
- Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequent management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.
- All activities will be consistent with the intent of the area.
- There will be no road access within this area.

IDENTIFICATION: DPA04

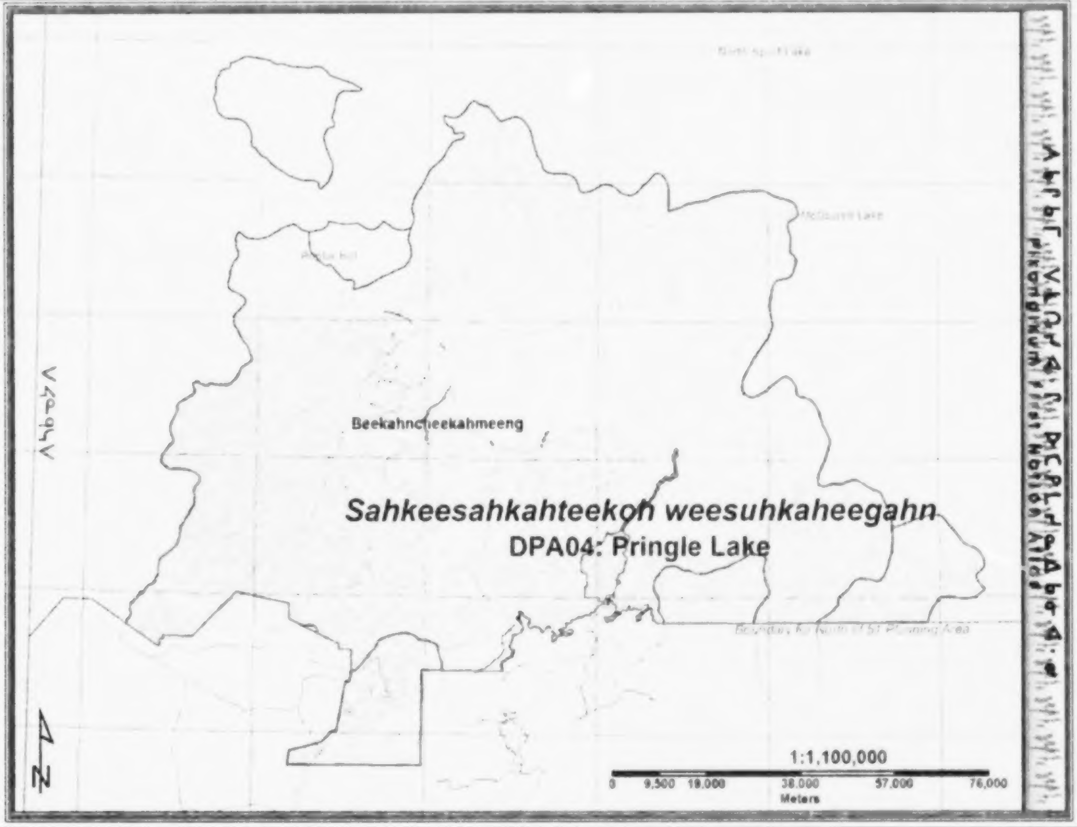
Area Name: ***Sahkeesahkahteekoh weesuhkaheegahn*** (Pringle Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's natural environment class protected area focus will be considered.


Beekahncheekahmeeng
Sahkeesahkahteekoh weesuhkaheegahn
DPA04: Pringle Lake
Boundary for North of 51 Planning Area
Pikangikum First Nation Area
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters
N

Description

This is an area with a unique geography and landform character. Pikangikum Elders teach that this is a young lake. From *Sahkeesahkahteekoh Weesuhkaheegahn* the water flows north to the Berens River. Short portages link Pringle Lake with Nungesser Lake whose waters flow south into the English River. A remarkable series of parallel, glacial ridges that stretch out into Pringle Lake and Nungesser Lake are known to Pikangikum people as part of the "Backbone of the Land" (*Ayohtahtahgwahgahneewahng*). These ridges are also known as De Geer moraines and have been identified by the OMNR as provincially-significant earth science features. Caribou travel through this land on their way to use calving islands on Nungesser Lake. Nungesser Lake is rich in cultural landscape values and features.

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features

IDENTIFICATION: DPA04

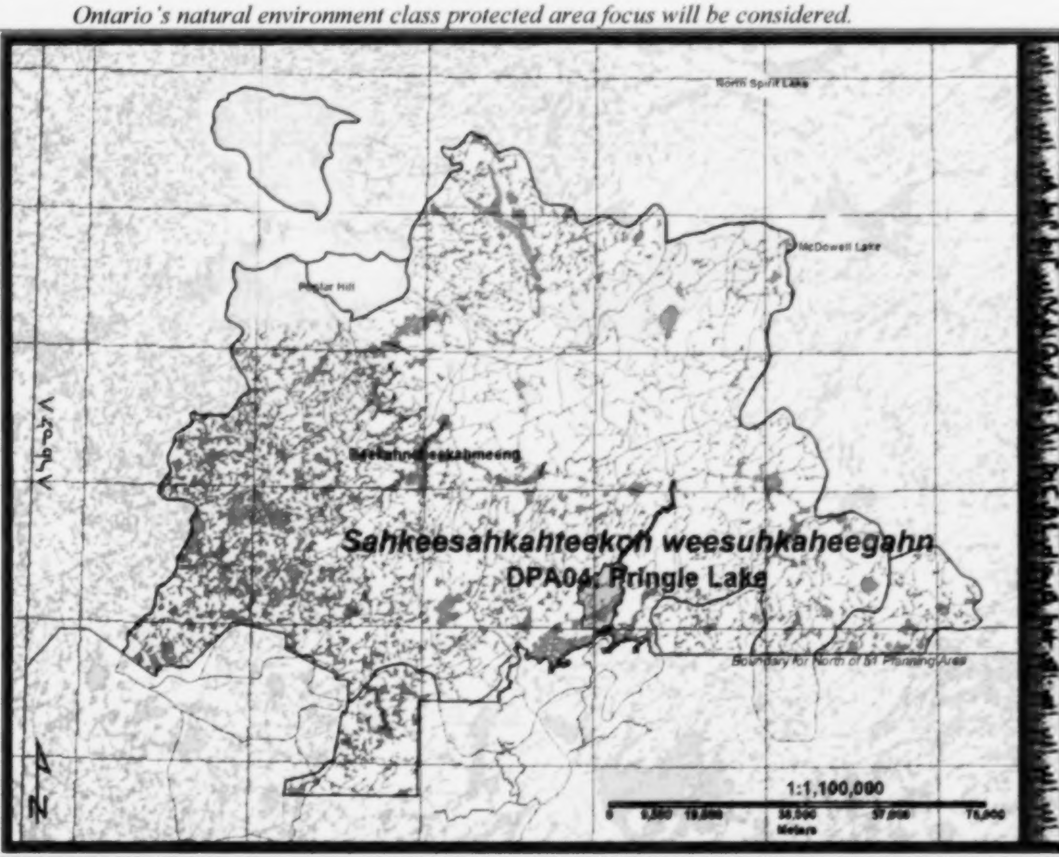
Area Name: ***Sahkeesahkahteekoh weesuhkaheegahn*** (Pringle Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's natural environment class protected area focus will be considered.



North Spirit Lake
McDowell Lake
Poplar Hill
Sahkeesahkahteekoh weesuhkaheegahn
DPA04: Pringle Lake
Boundary for North of 51 Planning Area
N
1:1,100,000
0 9,500 19,000 38,000 57,000 76,000
Meters

Description

This is an area with a unique geography and landform character. Pikangikum Elders teach that this is a young lake. From *Sahkeesahkahteekoh Weesuhkaheegahn* the water flows north to the Berens River. Short portages link Pringle Lake with Nungesser Lake whose waters flow south into the English River. A remarkable series of parallel, glacial ridges that stretch out into Pringle Lake and Nungesser Lake are known to Pikangikum people as part of the "Backbone of the Land" (*Ayohtahtahgwahgahneewahng*). These ridges are also known as De Geer moraines and have been identified by the OMNR as provincially-significant earth science features. Caribou travel through this land on their way to use calving islands on Nungesser Lake. Nungesser Lake is rich in cultural landscape values and features.

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, peat extraction and aggregate extraction. It is also dedicated to the realization of new opportunities for eco-cultural tourism to be pursued in a manner that preserves the many cultural landscape features, provincially significant earth science features and woodland caribou travel routes. The focus will be on a Pikangikum-focussed interpretation of cultural landscape features. Subsequent management direction will be developed through resource management planning, conducted in a partnership between Pikangikum First Nation and the Province; management direction will foster an appreciation of the landscape by visitors, and support scientific and ecological research. Activities associated with non-timber forest products will be supported.

Management Direction

The land use intent for this area will follow the direction set out in Part Five.

NOTE:

- The designation of this proposed 'dedicated protected area' will be determined through continued dialogue between Pikangikum First Nation and OMNR.
- Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequent management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.
- All activities will be consistent with the intent of the area.
- There will be no road access within this area.

IDENTIFICATION: DPA05

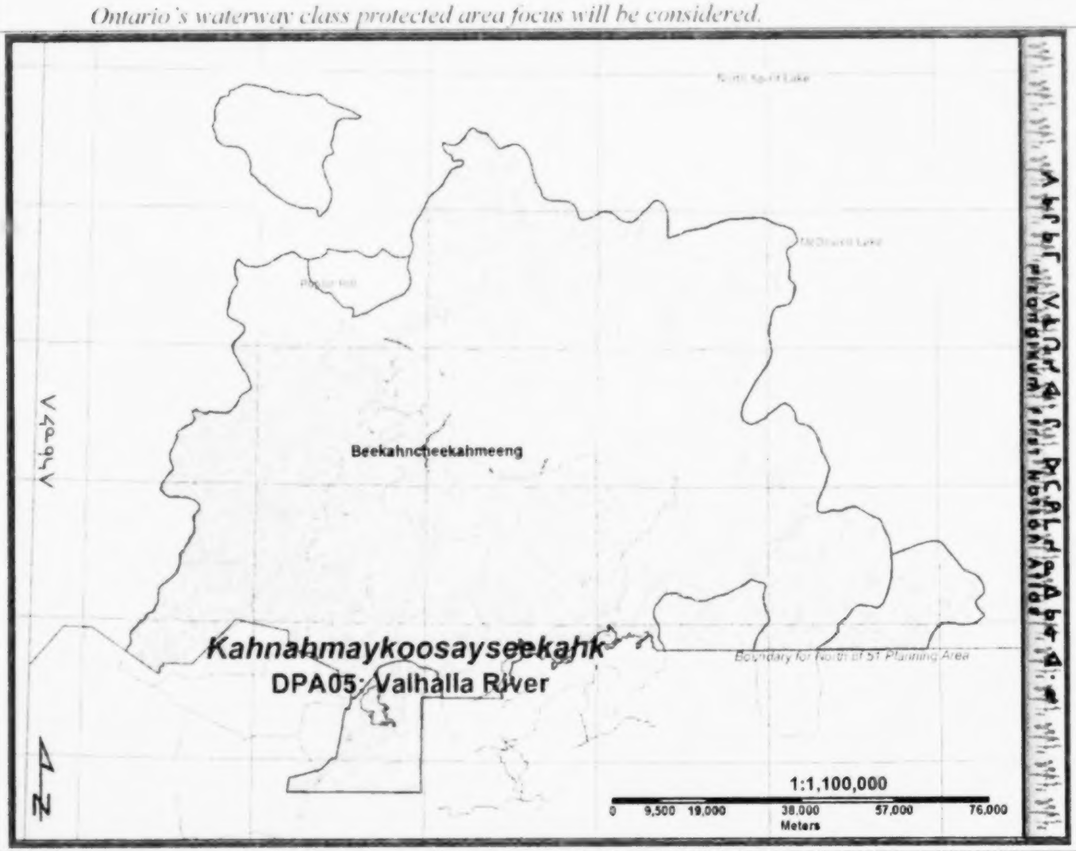
Area Name: ***Kahnahmaykoosayseekahk*** (Valhalla River - Trough Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's waterway class protected area focus will be considered.


North Spirit Lake
McDowell Lake
Poplar Hill
Beekahncheekahmeeng
Kahnahmaykoosayseekahk
DPA05: Valhalla River
Boundary for North of 51 Planning Area
N
1:1,100,000
0 9,500 19,000 38,000 57,000 76,000
Meters
Pikangikum First Nation Atlas

Description

The Valhalla River/Trough Lake dedicated protected area is in the Valhalla Adjacent Area. Pikangikum First Nation people continue to conduct various traditional activities on this land to support our livelihoods and maintain our cultural heritage. The Valhalla River originates from the Chukuni River headwaters (which flows south through the town of Red Lake) and stretches to the northeast corner of Woodland Caribou Provincial Park. The north end of the area includes a provincially-significant life science feature, the Trough Lake Patterned Peatlands. This lowland habitat supports black spruce dominated bog, tamarack and sedge dominated fen, and open sphagnum bog. Another valuable feature of this dedicated protected area is a series of low 'De Geer' moraine ridges. This dedicated protected area can supports scientific research and nature appreciation.

IDENTIFICATION: DPA05

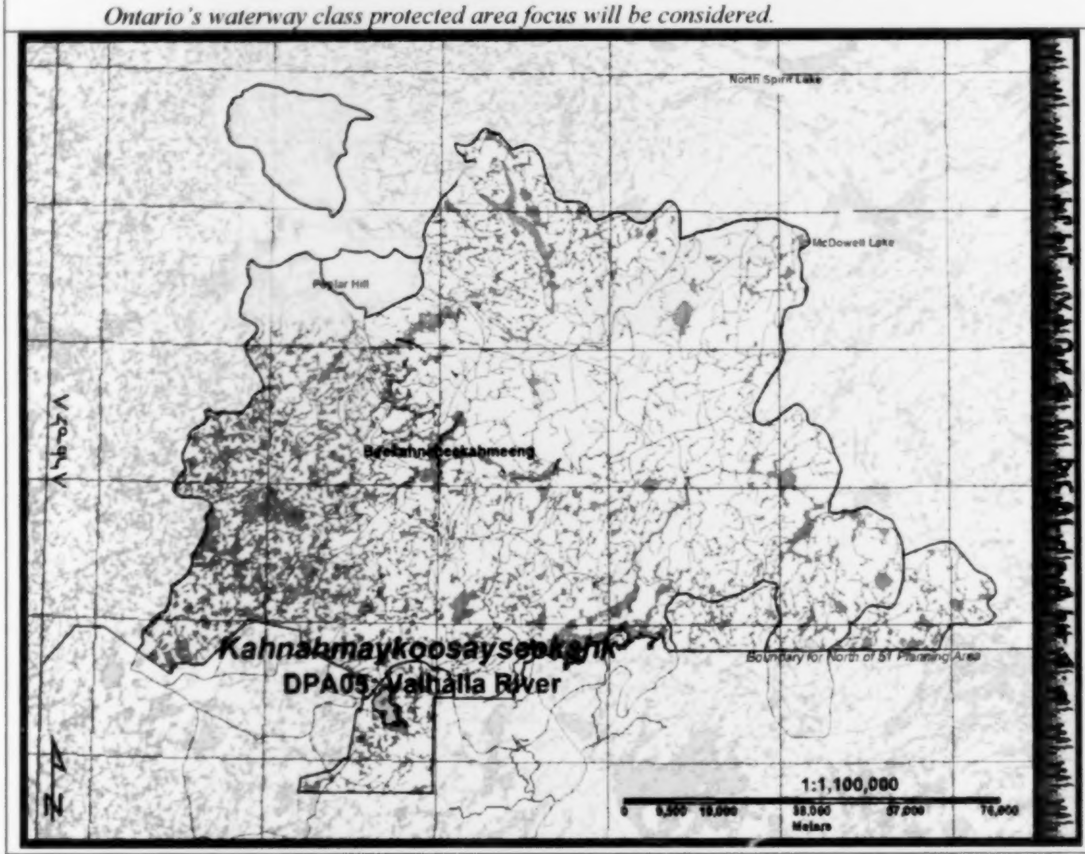
Area Name: ***Kahnahmaykoosayseekahk*** (Valhalla River - Trough Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's waterway class protected area focus will be considered.


North Spirit Lake
McDowell Lake
Poplar Hill
Kahnahmaykoosayseekahk
DPA05: Valhalla River
Boundary for North of 51 Planning Area
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters
N

Description

The Valhalla River/Trough Lake dedicated protected area is in the Valhalla Adjacent Area. Pikangikum First Nation people continue to conduct various traditional activities on this land to support our livelihoods and maintain our cultural heritage. The Valhalla River originates from the Chukuni River headwaters (which flows south through the town of Red Lake) and stretches to the northeast corner of Woodland Caribou Provincial Park. The north end of the area includes a provincially-significant life science feature, the Trough Lake Patterned Peatlands. This lowland habitat supports black spruce dominated bog, tamarack and sedge dominated fen, and open sphagnum bog. Another valuable feature of this dedicated protected area is a series of low 'De Geer' moraine ridges. This dedicated protected area can supports scientific research and nature appreciation.

Development currently consists of a tourist outpost camp, trap cabins, and boat caches. The area is important for woodland caribou who find wintering habitat, calving sites, and refuge habitat there, in addition to using it as a travel corridor.

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, peat extraction and aggregate extraction. It is also dedicated to the realization of new opportunities for eco-cultural tourism to be pursued in a manner that preserves cultural landscape features, provincially significant earth science features, as well as woodland caribou habitat and travel routes. The focus will be on a Pikangikum-focussed interpretation of cultural landscape features. Subsequent management direction will be developed through resource management planning, conducted in a partnership between Pikangikum First Nation and the Province; management direction will foster an appreciation of the landscape by visitors, and support scientific and ecological research. Activities associated with non-timber forest products will be supported.

Management Direction

The land use intent for this area will follow the direction set out in Part Five.

NOTE:

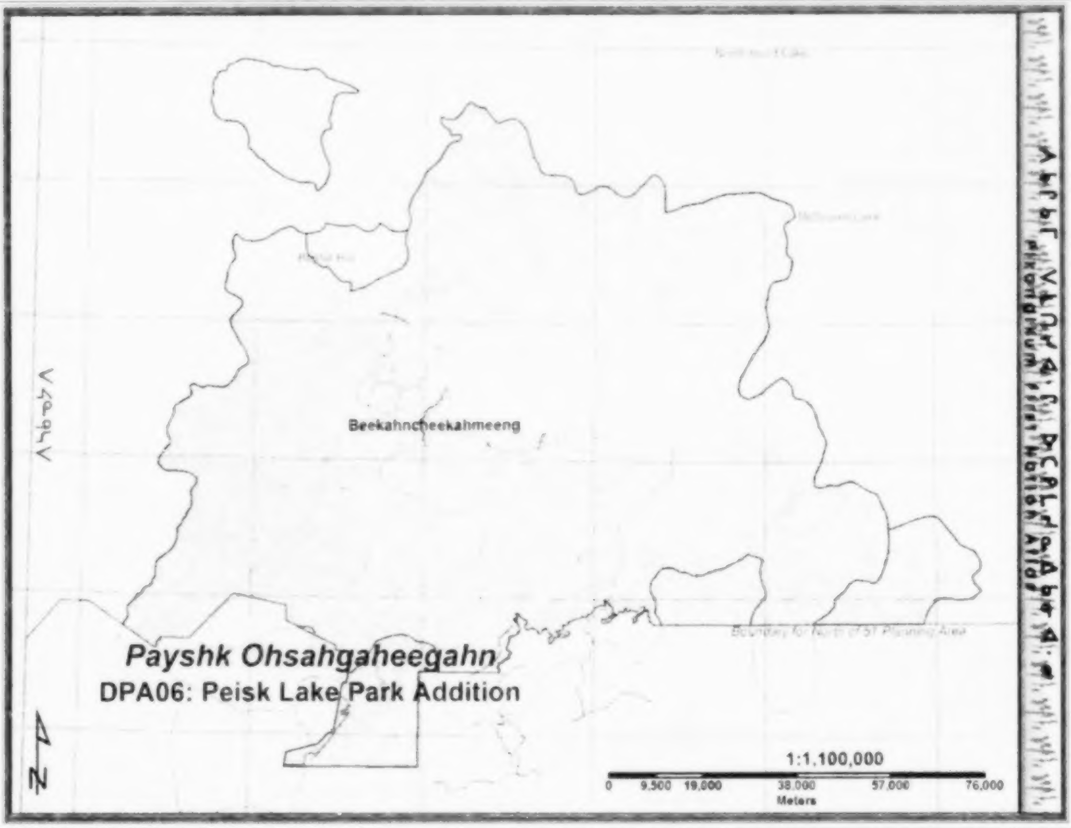
- The designation of this proposed 'dedicated protected area' will be determined through continued dialogue between Pikangikum First Nation and OMNR.
- Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequent management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.
- All activities will be consistent with the intent of the area.
- There will be no road access within this area.

IDENTIFICATION: DPA06

Area Name: ***Payshk Ohsahgaheegahn*** (Peisk Lake Park Addition)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Addition to Wilderness Class Provincial Park


Beekahncheekahmeeng
Payshk Ohsahgaheegahn
DPA06: Peisk Lake Park Addition
N
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters

Description

This area includes the northern portion of Peisk Lake and extends north following a natural boundary that is a dominant cliff feature. Including this in the boundary of Woodland Caribou Provincial Park would improve the watershed and feature integrity of the park and enhance the associated recreation and tourism opportunities.

Land Use Dedication

The area is proposed for inclusion in the Woodland Caribou Provincial Park boundary.

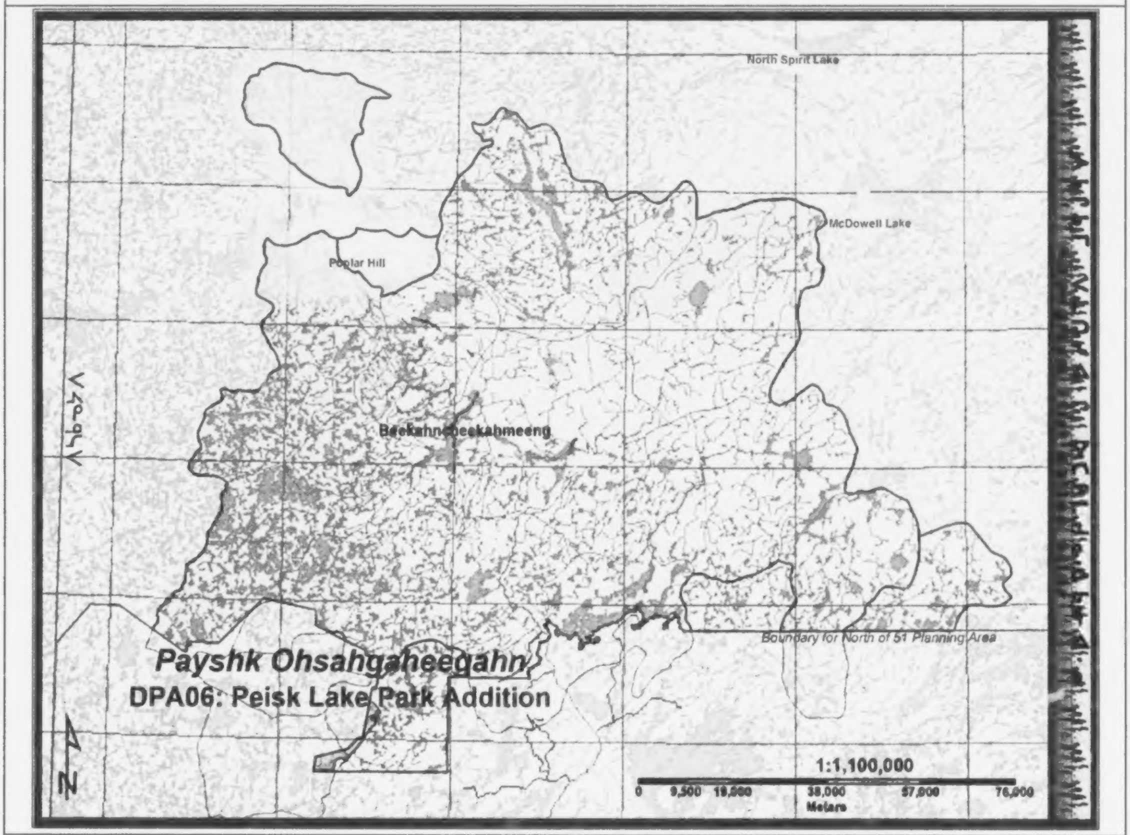
Management Direction

IDENTIFICATION: DPA06

Area Name: ***Payshk Ohsahgaheegahn*** (Peisk Lake Park Addition)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Addition to Wilderness Class Provincial Park


North Spirit Lake
McDowell Lake
Poplar Hill
Beekahncheekahmeeng
Boundary for North of 51 Planning Area
Payshk Ohsahgaheegahn
DPA06: Peisk Lake Park Addition
N
1:1,100,000
0 9,500 19,000 38,000 57,000 76,000
Meters

Description

This area includes the northern portion of Peisk Lake and extends north following a natural boundary that is a dominant cliff feature. Including this in the boundary of Woodland Caribou Provincial Park would improve the watershed and feature integrity of the park and enhance the associated recreation and tourism opportunities.

Land Use Dedication

The area is proposed for inclusion in the Woodland Caribou Provincial Park boundary.

Management Direction

The proposal to include this area in the Woodland Caribou Provincial Park boundary will be shared in both ongoing, consultative planning processes: in the WFPA land use planning process and in the planning process for the Woodland Caribou Signature Site. Pending review and endorsement of this proposal through the WFPA land use planning process, steps would be taken to regulate the area under the framework of the Ontario Provincial Parks Planning and Management Policies.

IDENTIFICATION: DPA07

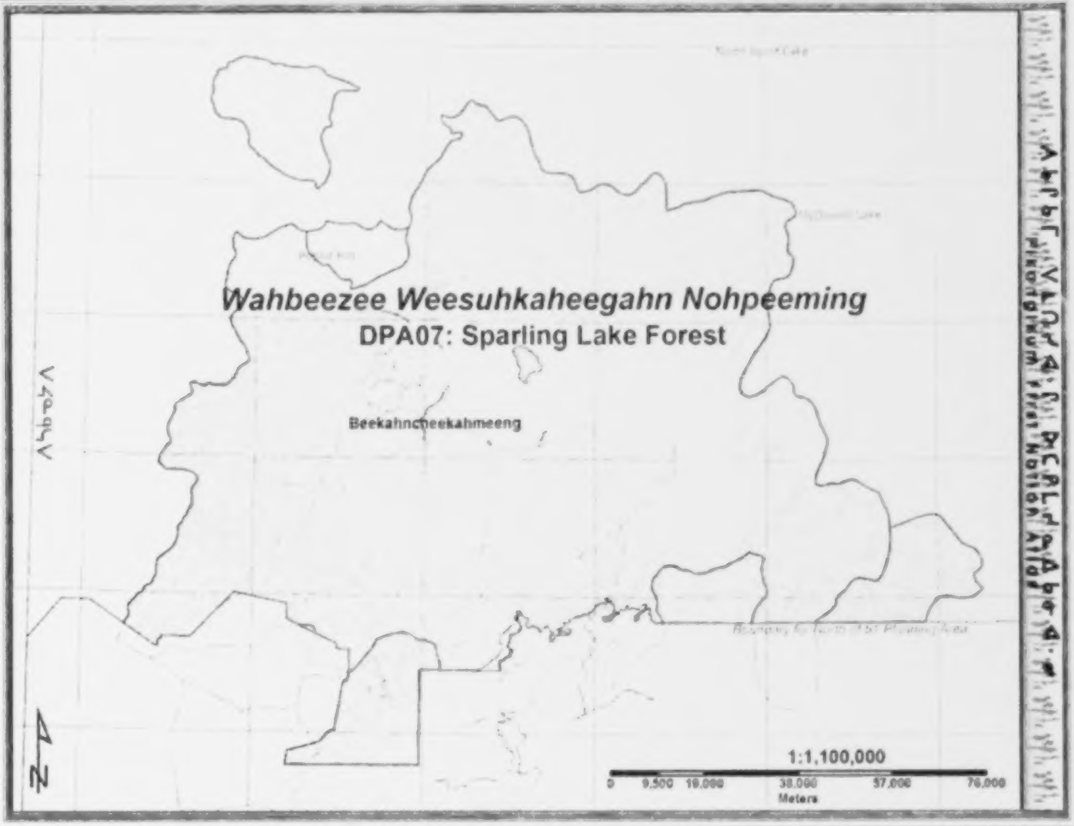
Area Name: ***Wahbeezee Weesuhkaheegahn Nohpeeming*** (Sparling Lake Forest)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's waterway class protected area focus will be considered.


Wahbeezee Weesuhkaheegahn Nohpeeming
DPA07: Sparling Lake Forest
Beekahncheekahmeeng
1:1,100,000
0
9,500
19,000
38,000
57,000
76,000
Meters
N

Description

Wahbeezee Weesuhkaheegahn Nohpeemahkahmik is an area of special vegetation bordering *Wahbeezee weesuhkaheegahn* ("white swan lake").

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, peat extraction and aggregate extraction. It is also dedicated to the realization of new opportunities for eco-cultural tourism to be pursued in a manner that preserves cultural landscape features, including provincially significant earth science features. The focus will be on a Pikangikum-

IDENTIFICATION: DPA07

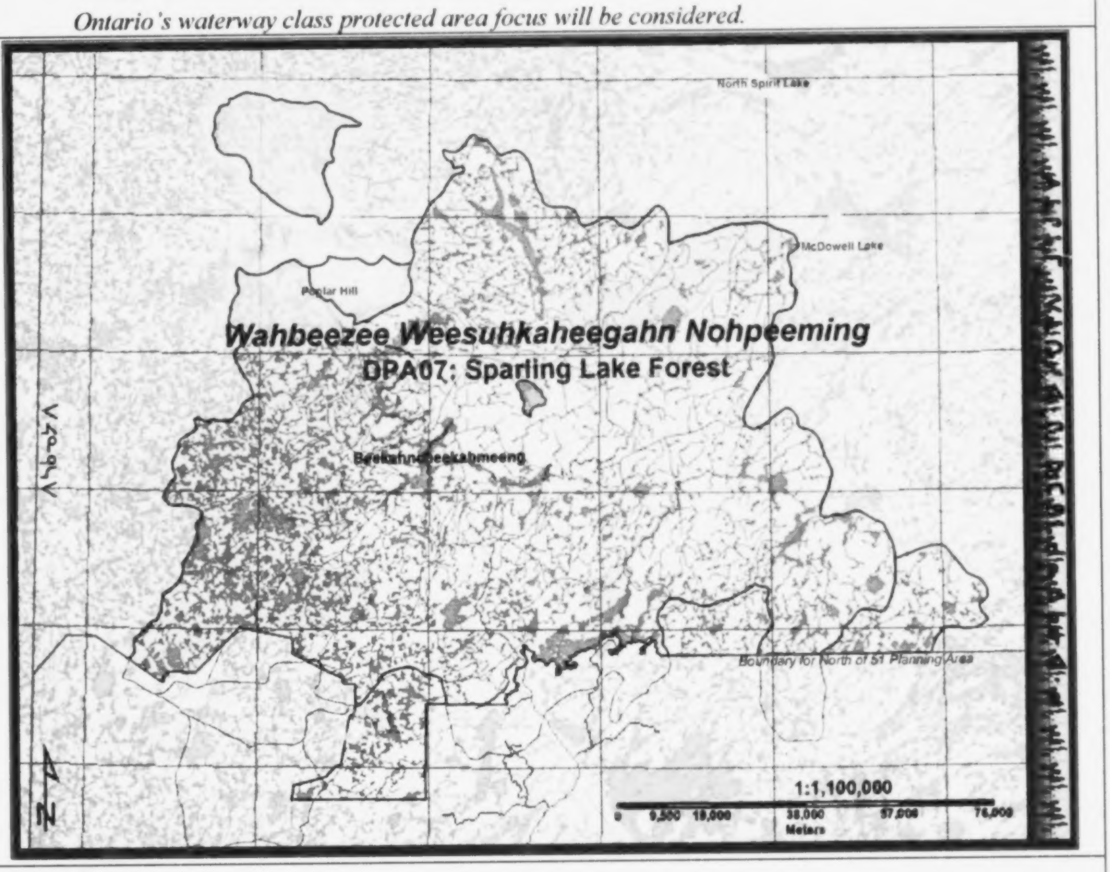
Area Name: ***Wahbeezee Weesuhkaheegahn Nohpeeming*** (Sparling Lake Forest)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

Dedicated Protected Area

Category and designation to be determined through cross-cultural dialogue.

Ontario's waterway class protected area focus will be considered.


North Spirit Lake
McDowell Lake
Poplar Hill
Wahbeezee Weesuhkaheegahn Nohpeeming
DPA07: Sparling Lake Forest
Beekahncheekahmeeng
Boundary for North of 51 Planning Area
N
1:1,100,000
0 9,500 19,000 38,000 57,000 76,000
Meters

Description

Wahbeezee Weesuhkaheegahn Nohpeemahkahmik is an area of special vegetation bordering *Wahbeezee weesuhkaheegahn* ("white swan lake").

Land Use Dedication

This area is dedicated to the protection of special natural and cultural heritage landscape features through the prohibition of commercial forestry, mineral sector activities, commercial electricity generation, peat extraction and aggregate extraction. It is also dedicated to the realization of new opportunities for eco-cultural tourism to be pursued in a manner that preserves cultural landscape features, including provincially significant earth science features. The focus will be on a Pikangikum-focussed interpretation of cultural landscape features. Subsequent management direction will be developed through resource management planning, conducted in a partnership between Pikangikum First Nation and the Province; management direction will foster an appreciation of the landscape by visitors, and support scientific and ecological research. Activities associated with non-timber forest products will be supported.

Management Direction

The land use intent for this area will follow the direction set out in Part Five.

NOTE:

- The designation of this proposed 'dedicated protected area' will be determined through continued dialogue between Pikangikum First Nation and OMNR.
- Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequent management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.
- All activities will be consistent with the intent of the area.
- There will be no road access within this area.

Special Area Category - Cultural Landscape Waterways
Ahneesheenahbay Otahkeem Eenahohnahning

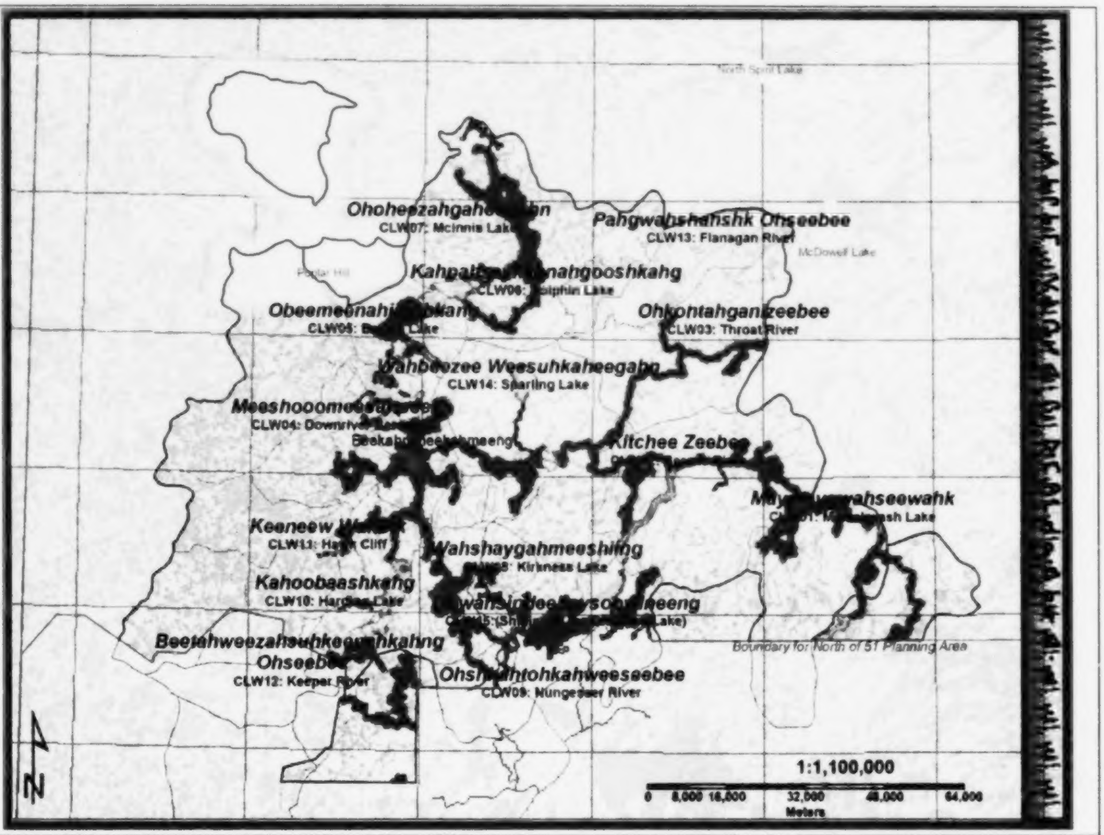
IDENTIFICATION: CLW01-15

Area Names:
CLW01: *Maymaygwahseewahk* (Mamakwash Lake)
CLW02: *Kitchee Zeebee* (Upriver Berens)
CLW03: *Ohkohtahganizeebee* (Throat River)
CLW04: *Meeshooomeesahpeek* (Downriver Berens)
CLW05: *Obeemeenahiigohkang* (Barton Lake)
CLW06: *Kahpahsaykahnahgooshkahg* (Bullrush Lake)
CLW07: *Ohoheezahgaheegahn* (McInnes Lake)
CLW08: *Wahshaygahmeeshiing* (Kirkness Lake)
CLW09: *Ohshkahtohkahweeseebee* (Nungesser River)
CLW10: *Kahoobaashkahg* (Harding Lake)
CLW11: *Keeneew Wahbik* (Hawk Cliff)
CLW12: *Beetahweezahsuhkeenahkahng Ohseebee* (Keeper River)
CLW13: *Pahgwahshahshk Ohseebee* (Flanagan River)
CLW14: *Wahbeezee Weesuhkaheegahn* (Sparling Lake)
CLW15: *Ohwahsindeebaysoowineeng* (Shining in the Distance Lake)

Proposed Provincial Designation / *Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*

This is a special zone category designed to protect special natural and cultural heritage features, including especially the unique attributes of the major waterways in the Whitefeather Forest Planning Area.

Every Cultural Landscape Waterway has an enhanced management area on both sides (see CLW-EMA below). These waterways may also have a specified dedicated protected area (see CLW-DPA below). Details on the dedicated protected area portions of specific Cultural Landscape Waterways are currently being recommended on a case-by-case basis through continued dialogue between Pikangikum First Nation and the OMNR. Ontario's waterway class protected area focus will be considered as a possible designation. Criteria for defining a dedicated protected area for a cultural landscape waterway will include consideration of natural heritage features, cultural heritage features and traditional use, natural boundaries, recreation and tourism opportunities, and overlapping interests.


North Spirit Lake
Ohoheezahgah
CLW07: McInnis Lake
Pahgwahshahshk Ohseebee
CLW13: Flanagan River
McDowell Lake
Poplar Hill
Kahpa nahgooshkahg
CLW06: olphin Lake
Obeemeenahi
CLW05: Lake
Oh ontahgan zeebee
CLW03: Throat River
Wahbeezee Weesuhkaheegahn
CLW14: Sparling Lake
Meeshooome
CLW04: Downriver
Beekah meeng
Kitchee Zeebee
Ma ahseewahk
C sh Lake
Keeneew
CLW11: Ha Cliff
Wahshaygahmeeshing
Kirkness Lake
Kahoobaashkahg
CLW10: Har Lake
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Lake)
Beetahweezahsuhkee hkahng
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CLW12: Keeper River
Boundary for North of 51 Planning Area
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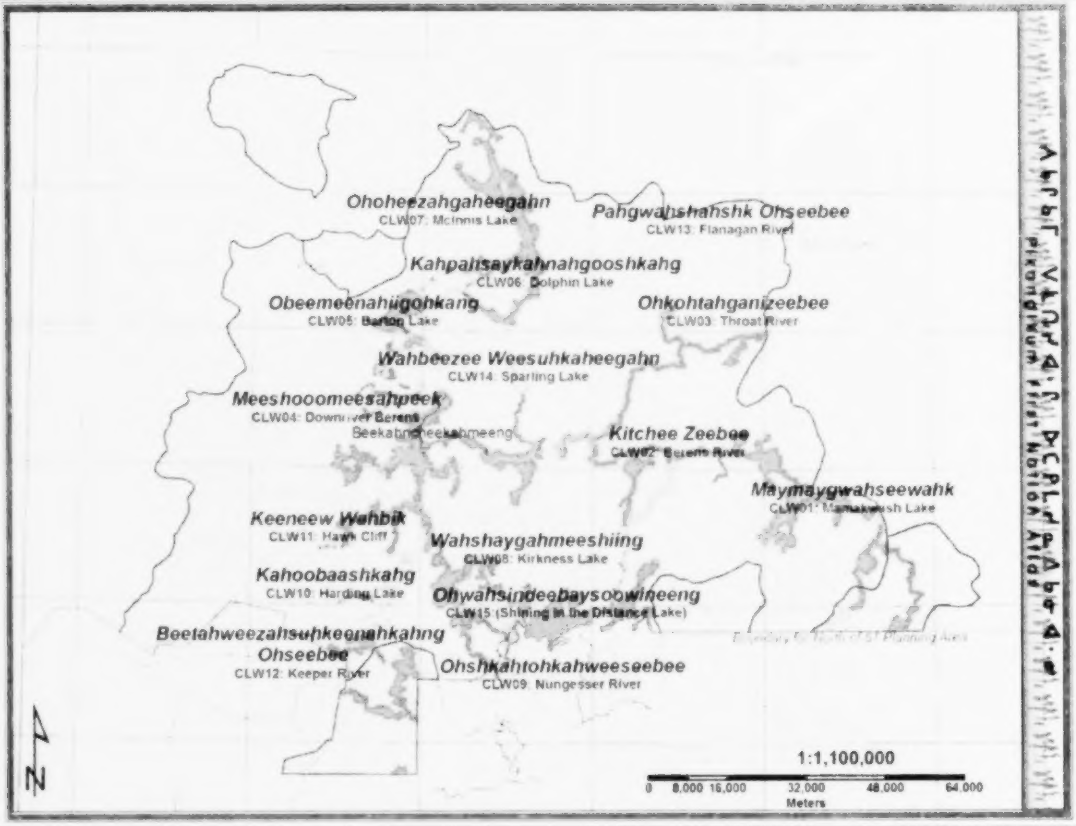
Description

The cultural landscape waterways of the Planning Area are a defining feature of the Pikangikum cultural landscape; the richness of cultural and ecological values and features of these waterways reflects the vital ecological significance of water to *Beekahncheekahmeeng paymahteeseewahch*. These waterways are our ancient summer and winter travel routes which have been maintained through the development of numerous portages and water channels. These waterways provide the basis for existing and future livelihood activities, including superb opportunities in tourism and recreation. The waterways sustain populations of rare sturgeon and are home to an abundance of waterfowl and wildlife. Sacred sites and sites of historical interest to Pikangikum people are found throughout these waterways.

Pikangikum Cultural Landscape Waterways offer superb potential for eco-cultural tourism, commercial and sport fisheries, recreation sites, as well as the appreciation of sensitive sites including indigenous medicines and sturgeon spawning beds. The WFPA is unique in that it forms the headwaters of several important rivers in the region: the Berens River (which flows west to Lake Winnipeg), the Flanagan and McInnes Rivers (which flow north to the Severn River), and the Nungesser (which flows south to the English River).

Mining claims exist in several areas, there are numerous existing tourism operators on these waterways, and the Nungesser all-weather road reaches to the south shore of the Berens River in the central portion of the WFPA.


Pikangikum First Nation Atlas
Ohoheezahgaheegahn
CLW07: McInnis Lake
Pahgwahshahshk Ohseebee
CLW13: Flanagan River
Kahpahsaykahnahgooshkahg
CLW06: Dolphin Lake
Obeemeenahiigohkang
CLW05: Barton Lake
Ohkohtahganizeebee
CLW03: Throat River
Wahbeezee Weesuhkaheegahn
CLW14: Sparling Lake
Meeshooomeesahpeek
CLW04: Downriver Berens
Beekahncheekahmeeng
Kitchee Zeebee
CLW02: Berens River
Maymaygwahseewahk
CLW01: Mamakwash Lake
Keeneew Wahbik
CLW11: Hawk Cliff
Wahshaygahmeeshiing
CLW08: Kirkness Lake
Kahoobaashkahg
CLW10: Harding Lake
Ohwahsindeebaysoowineeng
CLW15 (Shining in the Distance Lake)
Beetahweezahsuhkeenahkahng Ohseebee
CLW12: Keeper River
Ohshkahtohkahweeseebee
CLW09: Nungesser River
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Mining claims exist in several areas, there are numerous existing tourism operators on these waterways, and the Nungesser all-weather road reaches to the south shore of the Berens River in the central portion of the WFPA.

Land Use Dedication

Cultural Landscape Waterways will be dedicated to celebrating the culture of Pikangikum people and ecology of the Planning Area through eco-cultural tourism, recreation and other compatible activities such as existing tourism, scientific research, wilderness appreciation, travel. Forestry, mineral sector and water power development, as well as aggregate and peat extraction will be excluded on these waterways through an interim mechanism.

Pikangikum will develop, in partnership with the OMNR, appropriate policy designations to achieve the desired outcomes for each Cultural Landscape Waterway. The boundaries of dedicated protected area portions of each Cultural Landscape Waterway will follow ecosystem features and will be evaluated on the basis of natural and cultural features, as well as the potential opportunities these features offer. Where Cultural Landscape Waterways border General Use Areas or Enhanced Management Areas, boundaries will be designed to provide a gradient of new uses between management areas in order to achieve the desire of Pikangikum Elders to sustain healthy, free-flowing waterways.

Management Direction

Management of land uses within the cultural landscape waterways will follow the direction set out in Part Five. Additional specific direction is provided below for both the Enhanced Management Area and Dedicated Protected Area portions of all Cultural Landscape Waterways.

CLW-EMA (Enhanced Management Areas)
Management of land uses within the cultural landscape waterways Enhanced Management Areas (cultural heritage class) will follow this additional direction:

- Pikangikum First Nation will continue to work with ministries (OMNR, MNDM, MOT) to provide recommendations for the management of land use activities, both to protect cultural heritage interests/landscapes and to promote associated opportunities in eco-cultural tourism.
- With the possible exceptions of access provisions for major crossings and recommended road access for cultural heritage purposes, no roads will be constructed within a distance of approximately one kilometre from the waterway. This roadless buffer will be determined on a case-by-case basis, considering the use of natural boundaries, the presence of sensitive natural or cultural features, and by considering operational constraints.
- No permanent road access will be created within the second kilometre (approximately) from the waterway. The location and life-span of temporary roads will be planned through strategic access planning. Some guidelines are:
    - design and construct roads to facilitate road closure and restoration;
    - use best available tools such as: temporal and seasonal restrictions, strategic location of temporary water crossings;
    - direct preference for seasonal use (winter roads), "window" of access opportunity, bridge/crossing removals, ice roads, ferries, gates with permit access only, etc.;
    - avoid culturally or ecologically significant sites;
    - roads will be assigned to accommodate forestry, commercial Non-timber forest product enterprise and mineral sector activities and other activities provided they are consistent with the primary intent of this area;
    - strategically design to minimize the need for roads.
- Aggregate extraction is permitted for roads within the area; extraction for export of aggregate beyond the area is discouraged; the integrity of natural heritage features is to be maintained.
- Dispositions of land can occur for permitted activities, but only where it is consistent with the retention of the remote character and recognizes that roads will not be permanent.
- Water quality and the ecological integrity of waterways will be sustained.

CLW-DPA (Dedicated Protected Areas)
Management of land uses within those portions of the cultural landscape waterways which may have assigned Dedicated Protected Areas (where forestry, mineral sector and hydro development activities, peat and aggregate extraction are excluded) will follow this additional direction:
Additional Notes:

- The designation of proposed dedicated protected areas along Cultural Landscape Waterways will be determined through continued dialogue between Pikangikum First Nation and the OMNR.
- Direction for land use activities will be provided by policy (following the outcome of dialogue regarding designation) and subsequent management plans which will be developed between Pikangikum and OMNR. All direction will respect Aboriginal and treaty rights.
- All activities will be consistent with the intent of the area.
- Waterway crossings required to provide road access for a variety of purposes including northern communities access, mineral exploration and development, and forest management will be accommodated and determined through appropriate planning processes.

The following sections of the *Beekahncheekahming ahneesheenahbay otahkeem eenahohnahning* (cultural landscape waterway network) have specific description information and/or specific management direction:

CLW01: *Maymaygwahseewahk* (Mamakwash Lake)
This area includes *Eekwayweebahweeteekee*, known in English as "Woman Falls", where a woman and her child are said to have met their death over the falls; today, the woman and her child can be seen, on occasion, sitting on a flat stone at the foot of the falls.

CLW02: *Kitchee Zeebee* (Upriver Berens)
Berens River is the largest river in the Planning Area and the heart of the Pikangikum cultural landscape. This is why *Beekahncheekahmeeng paymahteeseewahch* refer to the Berens as *Kitchee Zeebee*, "the river of rivers". The portion of the Berens which is included in this particular cultural landscape waterway is the upriver (*wahkeetahcheewahn*) portion running from Dog Rib rapids, through Berens Lake, and upstream to include *Mishigwahn* Lake (Nechigona Lake). *Pahkahk Wahcheenk* (*Pahkahk* hills) is a culturally sigificant landform feature on the southern arm of Berens Lake; this feature is part of *Ayohtahtahwahgahneewahng*, the "backbone of the land."

In addition to the general direction given for all Cultural Landscape Waterways, the following specific direction is provided:

- A Dedicated Protected Area is proposed to include the waterway and a portion of the *Pahkahk Wahcheenk* landform feature.
- *Pahkahk Wahcheenk* (*Pahkahk* hills), has the following additional direction:
  - forest management will be conducted in a manner to retain the integrity of this culturally significant landform feature
  - aggregate extraction from existing permitted pits will be discouraged and efforts will be made to find feasible alternative aggregate sites; any new extraction from this area is discouraged
  - future restoration of the site will be approached by Pikangikum in partnership with OMNR

CLW03*: Ohkohtahganizeebee* (Throat River)
Beekahncheekahmeeng paymahteeseewahch have named this river after the presence of rapids that are like the throat of the river. *ohkohtahganeepahwitik*
In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

CLW04: *Meeshooomeesahpeek* (downriver Berens)

This section of the Berens cultural landscape waterway runs from Dog Rib rapids, includes Pikangikum Lake and runs downriver (*neesahcheewahn*) to Barton Lake (*Obeemeenaheegohkahng*). This segment is named after a well-known Grandfather Rock (*meeshoomeesahpeek*), a sacred site at which Pikangikum people will leave offerings.

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- crossing the cultural landscape waterway is permitted to allow for all-weather road access for neighbouring First Nations and future development opportunities at a location other than the Dolphin Creek levees

CLW05: *Obeemeenaheegohkahng* (Barton Lake)

Obeemeenaheegohkahng, meaning "White Spruce Narrows," is an old village site for *Beekahncheekahmeeng paymahteeseewahch* and therefore an important heritage site. Pikangikum Elders recall how the people who lived in this summer gathering place made the decision to choose the present location of Pikangikum as the site of permanent settlement for Pikangikum people. *Obeemeenaheegohkahng* is today an important site for fishing in the summer. Elders have identified this lake as a key winter travel route for woodland caribou.

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- A Dedicated Protected Area is proposed to include the waterway and surrounding lands.

CLW06: *Kahpahsaykahnahgooshkahg* (Bullrush Lake)

This waterway is named after *Kahpahsaykahnahgooshkahg*, or "Bullrush Lake" which is an important historical and contemporary site for customary and traditional activities, especially hunting. Pikangikum Elders teach that *Kahpahsaykahnahgohshkahgeeweeseepee* (Bullrush River) was once a mighty river in ancient times. The bank of this ancient river is still to be found at this place. This is a sacred site to Pikangikum people and is also a significant landform feature in Ontario – the Dolphin Creek Levees. Water flowing south into the river through the ancient river banks causes special whirls and eddies. The fisheries at falls along this river, which flows into Barton Lake, are especially rich. The shallow waters of Dolphin Creek and neighbouring lakes that flow into Bullrush River were sites enriched by Pikangikum Elders who have since passed away through the planting of Manomin. To this day these planted Manomin fields continue to support enhanced populations muskrat, duck and other animals

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- A Dedicated Protected Area is proposed to include the waterway and the Dolphin Creek levees, a culturally and provincially-significant natural heritage feature

CLW07: *Ohoheezahgaheegahn* (McInnes Lake)

Ohoheezahgaheegahn is a large bird, something like an owl, that was once found on this lake, although it is no longer seen by Pikangikum people; our Elders speak about the teachings they had learned about *Ohoheezahgaheegahn* from their Elders.

This Area is unique within the Planning Area given the extent of significant overlapping economic opportunity potentials in the tourism and mineral sectors in a setting that is also rich in cultural landscape and ecological features. These features include pictographs, customary residence sites, burial grounds, late winter woodland caribou habitat, fish and wildlife — woodland caribou migrate to this area for late winter forage and spring "slush-ice" (*shwahjahneep*). The area also has a significant existing sport fishery and has commercial fishery potential (whitefish). It has Provincially Significant Mineral Potential, superb eco-cultural tourism potential, excellent sport fisheries supporting existing tourism facilities, commercial fishing potential, excellent recreation potential. It is a lake trout lake, and as such, the OMNR Northwest Region Policy on Shoreline Development on Lake Trout Lakes applies. In this policy, sustaining the lake trout population must be a key consideration in all planning. Activities that might release nutrients into the lake are a specific concern.

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- Accommodate multiple use interests in the vicinity of McInnes Lake, including existing tourism, the potential all-weather road to the north, mining exploration and recreation opportunities, provided that all activities and management are consistent with the lake trout policy as noted above.
- Access, including access point planning will be addressed by the strategic access approach at such time as it becomes necessary.
- Direction to guide the management of fish and wildlife will be addressed by Pikangikum and OMNR in the preparation of a fisheries and wildlife management framework; McInnes Lake may be recommended for an area-specific focus within the framework.
- Seasonal restrictions may be proposed for commercial activities that may negatively impact the high quality fish and wildlife resources in this area.

CLW08: *Wahshaygahmeeshiing* (Kirkness Lake)

Wahshaygahmeeshiing (Kirkness Lake) is a very special lake that is the historical location of a summer village for Pikangikum people. Old cabins and tent frames from this village site can still be found there. Pikangikum Elders have guided archeological work that has led to the discovery of artifacts dating back thousands of years. The lake has many other historical and sacred places including islands where Pikangikum youth undertook vision quests. Pikangikum Elders teach that in ancient times, there were no trees in the Whitefeather Forest; this was a time before *Ahneesheenahbek* were placed on the land by the Creator, a time when Thunderbirds used stones to make their nests. There are Thunderbird nests located near the shores of Kirkness Lake.

Kirkness Lake is also a historical crossroads for Pikangikum people and was an important geographic link in the fur trade. A cultural landscape waterway links the lake to Pikangikum; crossing a portage to south links *Wahshaygahmeeshiing* to another cultural landscape waterway in the south that flows into Red Lake (*Wunnimun Saahgaahigun*).

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- Management direction will reflect interests of a National Historic Site proposal on Kirkness Lake

CLW09: *Ohshkahtohkahweeseebee* (Nungesser River)

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- The Nungesser River cultural waterwayEMA, in association with the proposed Pringle Lake Dedicated Protected Area, and the Nungesser Lake fish and wildlife EMA provides an integrated management approach to sustain the cultural and ecological features and support permitted activities.

CLW10: ***Kahoobaashkahg*** (Harding Lake)

Kahoobaashkahg is so-named because it is pinched in the middle forming a "narrows between two lakes."

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- A Dedicated Protected Area is proposed to extend inland from the waterway and include key features of the provincially-significant natural heritage feature, called the Harding Lake End Moraine

CLW11: ***Keeneew Wahbik*** ("Hawk cliff")

Keeneew Wahbik is known to Pikangikum Elders as a special place where there is a hole in the rock that makes a certain sound when the water flows into it.

CLW12: ***Beetahweezahsuhkeenahkahng Ohseebee*** (Keeper River)

Beetahweezahsuhkeenahkahng Ohseebee is an important cultural landscape waterway for Pikangikum people. It moves northwest from a group of beautiful clearwater lakes that are the home of lake trout, including a special variety given their own name by Pikangikum people.

CLW13: ***Pahgwahshahshk Ohseebee*** (Flanagan River)

Pahgwahshahshk Ohseebee is a cultural landscape waterway (*eenahohnahning*) that has historically linked Pikangikum people to the north. One of the primary sources of the river is *Pahgwahshahshk*, the vital wetland complex to the south and east that feeds not only the Flanagan River going north, but waters that flow into the Throat River and McInnes Lake. Waters flowing into *Pahgwahshahshk Ohseebee* contain fish that are of special importance to Pikangikum people.

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- A Dedicated Protected Area is proposed for the Flanagan River.

CLW14: ***Wahbeezee Weesuhkaheegahn*** (Sparling Lake)

Wahbeezee Weesuhkaheegahn, which means "white swan lake", is located in the north-central portion of the Whitefeather Forest. The most prominent features of this area include: a wetland that acts as a headwater for the Berens River System, the lake itself which is surrounded by unique vegetation forms, and the waterway that connects *Wahbeezee Weesuhkaheegahn* to *Kitchee Zeebee* in the south. The area is rich with moose and many other animals. *Wahbeezee weesuhkaheegahn* is special to Pikangikum people in that it is the only sizable lake located within a region of thick and rich forest. The river provides vital habitat for the animals that inhabit this forest.

In addition to the general direction for all Cultural Landscape Waterways, the following specific direction is provided:

- A Dedicated Protected Area is proposed for Sparling Lake.

CLW15: *Ohwahsindeebaysoowineeng* (Shining in the Distance Lake)

Pikangikum Elders have identified this waterway as a culturally significant traditional travel route (*eenahohnahning*) linking Stormer Lake to Nungesser Lake.

PART SEVEN: EVALUATION AND NEXT STEPS

Nee-Shwah-Soo: Eesh-Gwahch Nah-Nuh-Tah-Kee-Kay-Chee-Kay-Win mee-nah Nee-Kah-Nah-Yah-Ee Tah-Koo-Kee-Wee-Nahn

The Draft Land Use Strategy is now the subject of consultation with all interested people, sectors and interest groups. As such, the direction provided here is subject to further revision. It particular, Area Dedications will continue to be the subject of community-based discussion within Pikangikum First Nation as well as collaborative dialogue between Pikangikum and the OMNR; the planning partners will determine appropriate provincial land use designations. The final recommended land use designations should meet the purpose(s) set out for the areas, be compatible with Pikangikum First Nation's vision for *Cheekahnahwaydahmunk Keetahkeemeenahn* (Keeping the Land) and contribute to Ontario's goals.

7.1 Draft Strategy Achievement of Objectives

Beach on Sampson Lake

To help the reader assess the effectiveness of this Draft Strategy in meeting our stated objectives, we have summarized key achievements possible through implementation. This is organized to illustrate how specific objectives are being met (objectives are noted in italics, and in some cases more than one objective is combined). While there are clearly overlapping achievements, these overlaps also synergize in that all potential results will contribute to all objectives, in varying degrees.

The Strategy provides direction to *'maintain our Ahneesheenahbay relationship to the land as a cultural landscape'* by:

- Recognizing the guiding role of Pikangikum people and supporting the continuation of our customary stewardship approach;
- Founding directions on Indigenous Knowledge, in combination with all knowledge and information, and bringing this cross-cultural approach forward in future land and resource management;
- Substantially maintaining the cultural landscape character of the land (including its remoteness) as Pikangikum people understand and play a vital role in shaping the character of the land;
- Enabling new livelihood opportunities that take Pikangikum people out on the land, to learn from the land, under the guidance of our esteemed Elders;
- Protecting and supporting customary land use activities of Pikangikum people;
- Directing the use of 'light-on-the-land' techniques.

The Strategy provides direction to *'sustain the biological diversity and abundance of the Whitefeather Forest, sustain free-flowing waterways and healthy intact watersheds, and contribute to larger scale scale objectives for protected areas and the needs of species at risk'* by:

- Describing desired future outcomes and sustainability objectives to guide future activities;
- Following the customary stewardship approach of Pikangikum people (Keeping the Land) as a premise for all decision-making;
- Endorsing a suite of guiding principles that clearly commit to conservation of biodiversity, water, and ecological integrity;
- Describing that resource-based livelihood activities will be inseparable from Pikangikum's customary stewardship strategy, Keeping the Land;
- Identification of cultural landscape waterways as a special land use area where priority is given to conservation and compatible activities such as traditional use, recreation and tourism;
- Commitment to support the needs of species at risk across the landscape and in all subsequent activities and resource management planning, including:
    - gathering and using the best Indigenous Knowledge and western science information on present and potential caribou habitat, existing use areas, movement and travel patterns;
    - strategically planning for area dedications that will work together to support woodland caribou needs, considering anticipated management within the area dedications, uses and fire regime;
    - providing strategic direction to ensure an adequate supply of year-round habitat across the WFPA;
    - recommending description and adoption of an adaptive management approach.
- Identifying dedicated protected areas as they have a role in stewardship, customary activities and economic development (*i.e.* in Keeping the Land). Complementary achievements for Ontario' protected area system approach include:
    - dedicating protected areas for approximately 34 percent of the WFPA (note: this figure excludes the Dialogue Area for Poplar Hill. It includes land and water in proposed dedicated protected areas, with an estimate of 200m on both sides of Cultural Landscape Waterways. Figures will be revised as additional definitions of areas are provided).
    - substantially increasing protection of representative landform/vegetation associations at the landscape scale of Ecodistricts. Based on the WFPA alone, dedicated protected areas in 3S-1 achieve l/v protection at 93.6% by area and 52.9% by frequency. WFPA dedicated protected areas in 3S-2, including existing protected areas within the OLL planning area, contribute to achieving an ecodistrict total of 87% by area and 51.2% by frequency (all results measured by the Ontario Parks GapTool). (note: the WFPA boundary straddles, but does fully cover Ecodistrict 3S1 and 3S2; thus complete representation of either ecodistrict should not be expected based on conservation planning within the Whitefeather Forest Planning Area boundaries alone).
    - protected areas that can provide a distinctive range of quality outdoor recreation opportunities and protect provincially significant natural cultural and recreation environments.
    - protected areas that support the needs of species at risk, with caribou calving areas, seasonal habitat, travel routes, and remoteness.

The Strategy provides direction to '*maintain remoteness as a defining feature of this land' by:*

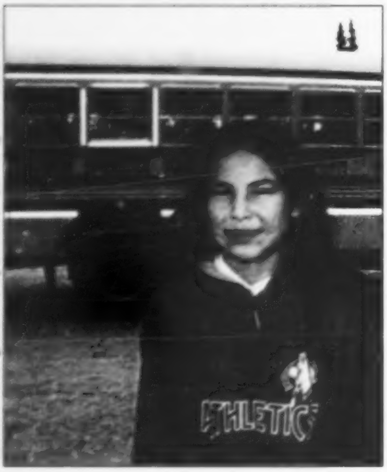
- Adopting a strategic access planning approach to guide future decision making, to minimize road development needs and carefully manage land use implications of required roads;
- Dedicating protected areas to celebrate and appreciate the remote landscape;
- Providing an integrated and holistic approach to the achievement of remoteness, including a gradient of new uses between areas;

- Providing a focus on opportunities that are supported by remoteness;
- Encouraging a variety of recreational and development activities that are consistent with remoteness, such as eco-cultural tourism.

The Strategy provides direction to '*support existing and new livelihood opportunities, identify land use areas for economic development opportunities that provide primary benefits for Pikangikum First Nation and, secure the best-end and highest value use of resources*' by:

- Dedicating areas through a process that evaluated all interests and relied upon sound information of land and resource capabilities, including the WFPA vegetation resource inventory;
- Ensuring all new uses are carefully integrated with customary and traditional uses;
- Substantially maintaining access to provincially significant mineral potential (PSMP) areas and respecting existing mining claims;
- Dedicating a robust area for a new forestry opportunity, an area that can support sustainable development, accommodate natural disturbance and, being integrated with all WFPA land use designations, will ensure ecological sustainability. (Note: determination of an annual allowable harvest will require further analysis of both the area and the manner in which forestry activities can happen to achieve the stated desired future forest condition. The manner in which activities can take place will be the subject of an environmental assessment process);
- Recommending that Pikangikum First Nation pursue employment and income opportunities associated with the planning and management of dedicated protected areas, including recommending a focus on eco-cultural tourism opportunities supported by remoteness and other cultural landscape values;
- Providing increased certainty for all economic ventures, both existing and proposed, by confirming long-term area designations, by protecting supporting cultural landscape values and by expressing guiding principles and land use management direction.

Environmental Bill of Rights



Savannah Strang, Eenchokay Birchstick School (photo: Colleen Estes)

The OMNR Statement of Environmental Values under the Environmental Bill of Rights (EBR) is a document that describes how the purposes of the EBR are to be considered whenever decisions that might significantly affect the environment are made in the Ministry. During the development of this Draft Strategy, the Ministry has considered its Statement of Environmental Values. The OMNR considers that this proposed Strategic Land Use direction complements and furthers the achievement of the Ministry's goals and objectives for sustainable development.

The Ministry is committed to the wise management of lands and resources; the provision of strategic direction developed through a consultative planning approach is one way the Ministry ensures that subsequent activities reflect wise management. Sustainable development relies on integrated management approaches such as the WFPA planning process to consider and assess a full range of environmental, social and economic factors when decisions are made about the use of natural resources. Further assessment of these factors will continue through environmental assessment procedures and the subsequent preparation of resource management plans. The process is incorporating a sound public consultation process, ensuring input from all stakeholders. It has been designed in partnership with Pikangikum First Nation, and upon completion, will deliver on the Ministry's commitment to work together to achieve sustainable development.

Adjacent Areas – *Kahohcheeahneekooseekeen Ahkeen*

The desired end result for the WFPA planning process is a seamless suite of land use direction, all of which will contribute to the stated objectives and ensure orderly development within the supporting policy framework of the Northern Boreal Initiative. The summary of achievements above reflects the entire WFPA planning area, inclusive of the three Adjacent Areas.

Additional direction for the Adjacent Areas which is the particular responsibility of the OMNR, has been identified: a commitment to explore opportunities for these areas to provide replacement wood supply for the OLL-recommended additions to Woodland Caribou Provincial Park. The Draft Strategy takes the first step in meeting this commitment by providing a recommendation for a working forest land base by a General Use land use designation, and by providing guiding objectives for sustainability. The forestry opportunity in the Whitefeather Forest Planning Area will be analyzed once the manner in which commercial forestry can proceed is determined.

7.2 Next Steps

Neegahnahyahee Tahkookeeweenahn

Upon completion of the consultative process, a Final Land Use Strategy will be developed and recommended for endorsement by Pikangikum First Nation and the Ontario Ministry of Natural Resources. A public inspection opportunity will be provided.

Kohcheecheewubg "The Current" (photo Lee Gerrish)

A number of implementation requirements will be set out in the Final Land Use Strategy to clearly describe the remaining steps and associated commitments; these will include:

1. For land use designations, Pikangikum First Nation and OMNR will:
   - Confirm geographic boundaries of all areas;
   - Confirm and/or finalize an approach to policy designations for dedicated protected areas, to be established through collaborative dialogue between Pikangikum and the OMNR;
   - Confirm an interim protection designation and withdrawal of areas from mineral exploration activities within proposed dedicated protected areas;
   - Evaluate and confirm the opportunity to address the OLL direction for proposed additions to the Woodland Caribou Signature Site (Peisk and Anchor Lake);
   - Confirm proposed area designation and policies that will be the subject of an amendment to Ontario's Crown Land Use Atlas.
   - Provide public consultation opportunities for regulation of new protected areas and for any associated new policy direction that may arise from the dialogue on protected area mechanisms or categories.

2. Actions to establish new uses:
    - Pikangikum First Nation and OMNR will work together to support the ministry's approach to seek Environmental Assessment Act coverage for forest management
    - OMNR will work with Pikangikum First Nation to follow the procedures and requirements necessary to pursue a Sustainable Forest Licence for the defined area.

3. Pikangikum First Nation and OMNR will describe essential elements of an adaptive management approach for the Whitefeather Forest, rooted in the combined strengths of Pikangikum Indigenous Knowledge and the best of western science.

4. Pikangikum First Nation will seek partnerships to conduct subsequent land and resource management activities, information gathering and management, monitoring and research.

5. Pikangikum First Nation will continue to work with partners to prepare supporting direction for the development of specific proposals to include the Whitefeather Forest Planning Area in a World Heritage site nomination area.

6. Pikangikum First Nation and the OMNR will work together to adopt and customize both a fisheries and a wildlife management framework to prepare strategic direction rooted in ecologically sound knowledge-based decision making (using both western science and indigenous knowledge). Frameworks will encompass a series of distinct steps providing a systematic yet adaptive approach to the stewardship of fisheries and wildlife resources in the Whitefeather Forest. Examples of principles to be set out in these Frameworks include:
    - integrate traditional knowledge into decision making;
    - recognize that there are limits to resources;
    - manage for naturally reproducing fish communities based on native fish populations;
    - manage to sustain natural wildlife species distribution and abundance;
    - exercise caution and special concern for natural values in the face of uncertainty.

Pikangikum Elders at the Second Open House, 2004

7.3 Monitoring and Revision of the Strategy

Kaysheenahkahcheekahtahg meenah Keetohmay
Cheekahnahwahbahcheekahtahk Ohnahcheekaywin

This Land Use Strategy is a living document and as such will be subject to amendment and revision in keeping with the desire of Pikangikum people to ensure that our goals and objectives in the Whitefeather Forest Initiative are met through the Community-based Land Use Planning process.

Monitoring

Monitoring processes are central to the development of an adaptive management approach which will entail learning from and responding to the outcomes of management practices. Monitoring of new land use activities (*ohtahcheeeeteesooweenahn*) and their impact on the landscape will be needed to ensure community objectives are met. Pikangikum community members will provide input to future monitoring processes to ensure compliance with the direction set in this Draft Strategy. Trappers, hunters and all other Pikangikum people who go out onto the land will act as conservation stewards, reporting on conditions of the land, including the impact of new land uses on other creatures and ecological processes (*e.g.* succession); they will report on the biodiversity and abundance of the lands they know best, following our customary approach to leadership which respects the authority and responsibilities of head trappers (*Kuhohkeemuhweewauch*). It is these people, and especially our Elders, who have the responsibility to protect and care for the land; these are our keepers of the land.

Smoking Moose Meat (photo Paddy Peters)

Amendment

A consensus-based amendment process will be entered into jointly by both Pikangikum First Nation and the OMNR, and will include opportunities for public input and review. A process to amend the Land Use Strategy will be described in the Final Land Use Strategy. Final Pikangikum authority on any revisions and amendments will be made within the First Nation Community Plenary Assembly (*Ohnahshohwayweeneeng*). Similarly, OMNR will bring forward responsibilities and obligations that it must address in an amendment process for a land use strategy.

7.4 Future Management Recommendations

Neegahnahyahee Kaysheemahmeenohcheekahtahg Ohnacheekaywin

John Sills (OMNR) & Paddy Peters at Second Open House 2004

Pikangikum First Nation brings forward a number of recommendations that are important to the realization of benefits described in this Land Use Strategy. These recommendations will be the subject of discussions with the Ontario Ministry of Natural Resources (OMNR).

Management of the Whitefeather Forest Planning Area and Adjacent Areas has been based on partnering the indigenous sensibilities of Pikangikum people, and our expertise in customary community-based resource stewardship, with Ontario Ministry of Natural Resources expertise in ecosystem management generally and forestry management in particular. Together, the First Nation and the Ministry have engaged in a collaborative Strategic Action Planning (SAP) process to develop the Whitefeather Forest Initiative. The joint SAP process operates on the basis of consensus-building and open dialogue. Pikangikum takes the lead role with respect to its local responsibilities and OMNR takes the lead role with respect to its broad-scale responsibilities. This collaborative planning process can be carried forward to build on the strengths of this partnership and the successes it has realised to date.

In order to further carry the SAP partnership forward into the management of land use activities in the Whitefeather Forest and Adjacent Areas, Pikangikum First Nation proposes several future measures:

1. Pikangikum First Nation and the OMNR will continue collaborative dialogue on appropriate designations for dedicated protected areas. As an outcome of this dialogue, it is expected that Pikangikum will be a full partner in the drafting of all future protected area management plans.

2. Pikangikum First Nation proposes that a jointly established and shared forest and protected areas management authority under a common institutional umbrella be considered. This collaborative management authority could establish its own technical capacity to prepare and implement holistic integrated forestry and protected area zones long-term management plans. The authority could also manage and carry out the silviculture program associated with the Whitefeather Forest. The authority can provide an opportunity to exchange expertise between the two planning partners as well as transfer forest management skills to Pikangikum First Nation members. In conducting commercial forest management, for example, there will be a parallel between leading decision-making responsibilities assigned to industry in Sustainable Forest Licences and monitoring and compliance responsibilities that are held by the province.

3. The critical direction our Elders in Pikangikum First Nation have given us in creating this Strategy should be carried forward into the management processes within the Whitefeather Forest Planning Area (WFPA). Pikangikum proposes that future planning and management in the WFPA be guided by an Advisory Group with broad membership from the Pikangikum community, reporting to Pikangikum First Nation through the Steering Group and the First Nation Band Council, as well as to the Ministry of Natural Resources.

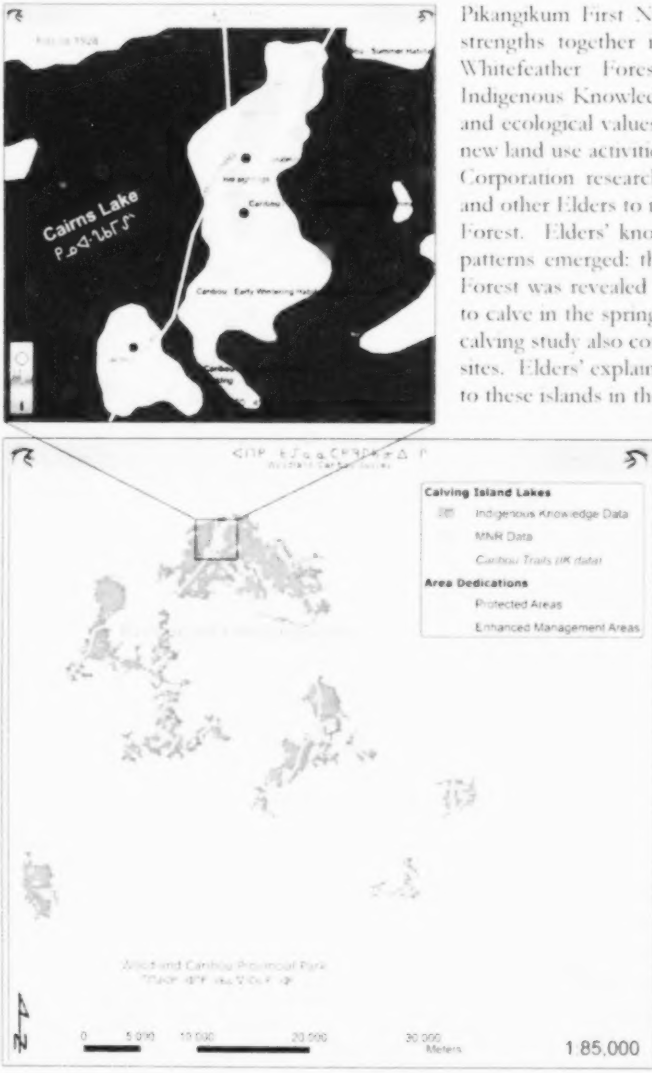
4. Membership in the Advisory Group could be expanded beyond the present Steering Group to invite participation from other Pikangikum people with intimate knowledge of the land, including those who are not working on traplines since not everyone in Pikangikum has a trapline. Trapping will remain under the guidance of the head trappers however other land-

based activities could be administered under a different authority to be determined (see point 1 above) and according to the principles outlined here in this Strategy.

5. Final Pikangikum authority on decision making for land use activities in the Whitefeather Forest Planning Area, and determination of future land use administration within the Planning Area, rests with the First Nation Community Plenary Assembly (*Ohnahsholnwayweeneeng*) which engages the entire community in Pikangikum. This does not alter existing provincial obligations and responsibilities.

Land Use Zones and the Larger Landscape

Ahkee Kaysheeyahbahtahk [illegible]


Cairns Lake
ᑭᓇᐊ ᐧᐃᐸᑌᐣ
Summer Habitat
Caribou
Caribou Early Wintering Habitat
Woodland Caribou Range
Calving Island Lakes
Indigenous Knowledge Data
MNR Data
Caribou Trails (IK data)
Area Dedications
Protected Areas
Enhanced Management Areas
Woodland Caribou Provincial Park
N
0
5,000
10,000
20,000
30,000
Meters
1:85,000

Pikangikum First Nation and the OMNR have brought our strengths together in developing planning direction for the Whitefeather Forest and Adjacent Areas. Pikangikum Indigenous Knowledge has been central in identifying cultural and ecological values, and identifying appropriate direction for new land use activities. The Whitefeather Forest Management Corporation research team has worked with trapline holders and other Elders to identify caribou habitat in the Whitefeather Forest. Elders' knowledge of caribou was then mapped and patterns emerged: the southwest portion of the Whitefeather Forest was revealed to be a critical area for woodland caribou to calve in the spring on the large islands. An OMNR caribou calving study also confirmed these lakes were important calving sites. Elders' explained how the caribou would make their way to these islands in the early spring just before the ice breaks up; at this time, wolves will not frequent these islands for fear of being stranded when the ice breaks up.

Indigenous Knowledge provided by the Elders, combined with data provided by the OMNR, has provided the basis for designating *[illegible]* in the western part of the Planning Area; this zone is dedicated to the protection of ecological and cultural values that can support future opportunities for developing eco-cultural tourism. Preservation of natural and cultural values in the Lake Country will be accomplished through Keeping the Land and a stipulation that no mining, forestry or hydroelectric developments are to occur in this zone. This area dedication will compliment the conservation objectives of the adjacent Woodland Caribou Provincial Park, as well as contribute to protection objectives at the larger landscape scale.

based activities could be administered under a different authority to be determined (see point 1 above) and according to the principles outlined here in this Strategy.

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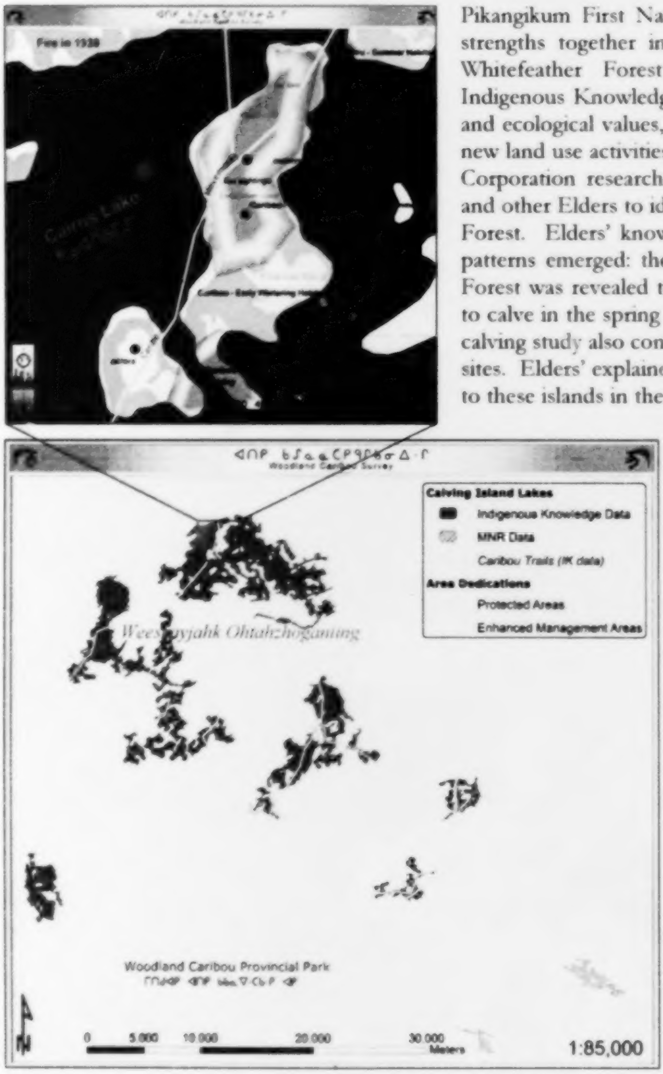
Land Use Zones and the Larger Landscape

Ahkee Kaysheeyahbahtahk Weembahpee-eegahnahn meenah Meeseeway Wahkahyahee Ahkee


Woodland Caribou Survey
Fire in 1938
Cairns Lake
Woodland Caribou Survey
Calving Island Lakes
Indigenous Knowledge Data
MNR Data
Caribou Trails (IK data)
Area Dedications
Protected Areas
Enhanced Management Areas
Weeskayjahk Ohtahzhoganiing
Woodland Caribou Provincial Park
0
5,000
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30,000
Meters
1:85,000

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Indigenous Knowledge provided by the Elders, combined with data provided by the OMNR, has provided the basis for designating *Weeskayjahk Ohtahzhoganiing* in the western part of the Planning Area; this zone is dedicated to the protection of ecological and cultural values that can support future opportunities for developing eco-cultural tourism. Preservation of natural and cultural values in the Lake Country will be accomplished through Keeping the Land and a stipulation that no mining, forestry or hydroelectric developments are to occur in this zone. This area dedication will compliment the conservation objectives of the adjacent Woodland Caribou Provincial Park, as well as contribute to protection objectives at the larger landscape scale.

Glossary of *Ahneesheenahbay* Terms

Cultural Terms:

Ancestors	*Ohtahnang Kahkeepeemahteeseewakch*)
Anishinaabe relationship to our lands	*Kahsheemeenoweecheetahmahnk* ("good relationship")
Community Plenary Assembly	*Ohnahshohwayweeneeng*
Esteemed Elders	*Keecheeahneesheenahbayg* ("big people") (*keecheeahyahg*)
Future Generations	*Neekahn Gaweeahneebeemahteeseewahch*
Ojibway language	*Ahneesheenahbaymohween*
Pikangikum People	*Beekahncheekahmeeng Paymahteeseewahch* ("all the living ones in the past, present and future")

Planning Terms:

Land-Use Planning Activities	*Ahkeeweeohnahcheekaywin*
Planning	*Ohnahcheekaywin*
Goals	*Neekahn Ohnahcheekayweenahn*
Objectives	*Kaytoocheekahtahk Kaysheemohshkeenahsaykeen neekahn Ohnahcheekayweenahn*
Principles for Land Uses	*Ahneen Kaysheepeemeeweecheekahtaykeen Akeeweepeemeeweecheekayweenahn*
Vision	*Eesheenahmohwin ahneen Kaysheeyahbahtahk Keetahkeemeenahn*
Our Sustainable Future	*Kay Ohcheebeemahcheecheekahtahk Neekahnahyaheeng*
Identification	*Ahteeohohway*
Land Use Dedication	*Ahkee Kayeesheeyahbahtahk Ohnahcheekayweeneeng*
Land Use Intents	*Kaytahsooeesheeyahbahtahk Ahneesheenahbay Ohtahkeem*
Management Direction	*Ahneen Kaysheekahnahwahbahcheekahtahk Ahkee*
Proposed Provincial Designation	*Ahneen Ohkeemahweewin Kaysheekahnahwahpahtahng Ahkee*
Whitefeather Forest Initiative	*Wahbeemeegwan Nohpeemahkahmik Mahcheedahwin*

Landscape Terms:

Adjacent Areas	*Ahkeen kahohchee ahneekouseekeen*
Ancestral Lands	*Ahneesheenahbay Ohtahkeem*
Area Dedications	*Ahkee Kahohnahcheekahtahk ohchee Ohshkeekaykoon Kahwee-eesheeyahpahtahk*
Boreal Forest	*Nahnahtohkee Ayeenahtahkeeseewahchee sheegohbeek* (ᓇᓇᑐᑭ ᐁᐃᓇᑕᑭᓯᐗᒋ ᔑᑯᐱᑭ)
Ecoregion	*Ahneen kahtahsoo-eesheenahgwak wahkeetohgahmeek ahkee*
Lands	*Ahkee*
Manitoba-Ontario border	B*eeshahkahnayyahb* (ᐱᓴᑲᓀᔭᐱ)
Mosaic	*Baypikahnjeezhenahgoh, Baypikahjinahzinnahteg*
Pikangikum Cultural Landscape	*Beekahngeekahmeeng Otahkeemeewan* *Enahmaytohwahch / Ahsheenahmaytohwahch*
Planning Area	*Weembahbeepee-eegwan*
trapline area	*weembeepeeeegahn* (pl. collective: *weembeepee-eegahnnahn*)
Remoteness	*Peekwahchayahee*
Watershed	*Mahtahtikwahahk*

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Land Use Terms:

Keeping the Land	*Cheekahnahwaydahmungk Keetahkeemeenaan*
keep the land	*kahnahwayndahn keetahkeem*
conservation	*kaysheebeemahcheecheekahtahk* ("to ensure that everything on the land has life")
preservation	*kuhmuhnuhcheecheekuhtaag* ("to preserve the land so that it will always be there to nourish you, as it was provided by the creator")
stewardship	*ahneesheenahbay weekahnahwaycheekaywin*
Community Economic Development	*Shooneeyah Weemahchetahwin Ahnohkeeweenahn ohchee Ohnahcheekayweeneeng*
Customary Activities	*Ahneesheenahbay Weeohtahchee Eeteesooweenan*
customary land uses	*ahneesheenahbay weeohtahcheeeeteesohweenahn ochee Ahkeeng*
customary stewardship	*ahneeshsheenahbay kahnahwaycheekahwin*
existing land-based activities	*kahyahtay ahkee weeohtahcheeeeteesohweenahn*
New Livelihood Opportunities	*Ohtahcheeeeteesooweenahn*
commercial livelihood pursuits	*shooneeyahkaywee ohtahchee eeteeseeweenahn*
forestry	*meeteekohkaywin*
community forestry	*shooneeyah weemeeteekohkaywin / keeshka-ahkwaywin*
clearing the land	*paashookaheekaywiin*
cutting down trees	*keeshkahahkwaywin*
non-timber forest products	*nahnahtookkaykoon kahohcheeohsheecheekahtayk eemah ahkeeng*
Mineral Development	*Nahnahtahwahseeneewaywin meenah Ahseeneekaywin*
Eco-Cultural Tourism	*Kahsahkeecheekahtaykeen Ohchee Ahkeeng* ("taking visitors onto the land to understand the Pikangikum indigenous perspective") ᓇᓇᑐᑭ ᑫᑯᓇᐣ ᑲᑕᔑᑭᑲᑌᑭᐣ ᐊᓂᔑᓇᐯ ᒋᑭᑭᓇᐘᒪᑲᑭ
Recreation	*Nahnahtook Eesheecheekayweenahn ohchee Ohtahmeenohwin*
Strategic Access/Infrastructure	*Keecheeohnahcheekayweenahn: Meekahnah, Eshkaytaywayahb meenuh Eshkohtay Kayohgeemuhkahg*
Protected Areas	*Kahyahkookahnahwaycheekahtayk Ahkee* ("something that is very protected through enforcement of policies and surveillance; where entry is restricted")

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(number of copies: 100, P.R., 11 02 2005)
ISBN 0-7794-9059-2 (Print)